THE STRAIGHT AND SURE

PATH

TO GO

TO HEAVEN

WRITTEN

by the Most Excellent

ANTHONY MARY CLARET

ARCHBISHOP OF CUBA

Economy Edition

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With license

Blessed be your purity	Bendita sea tu pureza,
And eternally be it	Y eternamente lo sea,
For everything a God enjoys	Pues todo un Dios se recrea
In such gracious beauty.	En tan graciosa belleza.
You, Heavenly Princess	A ti, celestial Princesa,
Sacred Virgin Mary	Virgen sagrada Maria;
I offer you from this day	Te ofrezco desde este dia
Soul, life and heart	Alma, vida y corazon,
Look upon me with compassion	Mirame con compasion,
Do not leave me, my mother	No me dejes, Madre mia.

Hail Mary Most Pure
Without Sin Thou wert Conceived

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Translator Preface

Forgive this poor translator his inexpertise. I believe the great majority of this translation to be faithful to what St. Claret originally said without liberty of interpretation, although I have put it together rather hastily and clumsily and certainly have failed in some particulars here and there, but I hope the good reader may find in it, as I have, great inspiration to live a worthy Catholic life.

As I note later, many of the particulars of his indulgences and holy days of obligation have been changed with revisions of canon law, so don't pretend this work is up-to-date considering his 1850's Cuban audience.

Yet here in this work, we find an instruction manual of how to think and be Catholic, full of the remorse for sin, the love of God, the fear of hell, the hope of heaven, the humility of an archbishop, who teaches the simple the way to heaven with stories, prayers, and devotions; explaining the sacraments, indulgences, mortification, devotion to Mary, the Rosary, the memorare, the stations of the cross, the prayer before the crucifix, foreshadowing the chaplet of divine mercy and imprinting on the reader a Christian sentiment seemingly forgotten in these last times.

"Thanks be given to God, all the little books have produced happy results; but of which I have found the most souls converted have been *The Straight Path* and *The Catechism Explained.* Of the reading of these two books I encounter very many conversions and even in this Court a day does not pass in which souls determined to change their life for having read that book are not presented to me. All seek it and do not rest until they have done with it; all, without distinction of class desire to have it, and this general desire has obligated me to make a luxury print for the superior category of people, and the Queen, the King, the Princess, Ladies of the Palace, Gentile men and all the nobility have made sure of it. It can be said that in the upper class there is not a house or palace in which is not found one or more luxury copies of *The Straight Path* and in the rest of the classes the other simpler editions."

-St. Anthony Claret in his Autobiography

Behold your other simpler edition

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The Straight and Sure Path to Go to Heaven

INTRODUCTION

Jesus Christ speaks to us about himself in the Gospel (St. John 14:6): *I am the Way, the truth and the life;* how one walks the way through Him, as the sacred expositors explain, when one observes his most holy law with exactness, and makes sure to imitate his example; therefore every Christian, in order to more easily observe his divine commandments and through this obtain eternal life, will make devout practices that are called *Christian Exercises* every day in the morning and at night; they will pray a part of the most holy rosary; they will hear the holy mass when they kindly can; they will consecrate a while to mental prayer, even while they are working with their hands, if they do not have time for more, and if they know how, they will read some spiritual book, or hear its reading; and when they cannot do this, they will make up for this by considering the sores on the most holy body of Jesus, *the book written with characters of blood*, characters that with penetrating and energetic voices are saying to us: love, love a God made man, that loved us even until giving his life for our love; even until dying in the shameful gallows of the cross, as the most vile thief and wicked criminal.

Every week of the year they will attend the solemnities of the Church, e.g., divine offices, sermons and explication of doctrine, rosary, etc., and it's very useful that all this is in the parish church. In this way they will sanctify these days that are destined for the christian to employ in the service of God; to whose end, further than what was said above, they will be occupied in other good works, e.g. visiting the sick and imprisoned, teaching the ignorant, etc., and they will abstain from what is wicked and dangerous, especially from work, from dances, courtships, prohibited games, etc. In regard to doctrine, they will pay special care to learn it so that they will know how to practice it afterwards, because an adult cannot be admitted into the kingdom of heaven without having known it and put it in practice. Each eighth or fifteenth day they will receive the sacraments of Penance and Eucharist, or at least each month. Each year they will make a general confession and will take a few day in retreat, so to take leave in holy exercises under the direction of a wise and discrete director.

In all times they should be exact in the observance of the holy commandments, and fulfilling the duties of their proper state, and they will give up all the occasions of sin, which are: perverse company, idleness, games, dances, courtships, theaters, and everything that putting a person in can lead to mortal sin.

In this little book the christian who truly desires to save himself will find everything that is needed to fulfill his duties and to live a life in all accordance with the holy and sweet law of the Lord, with which he will give glory to God in this life and afterwards he will go to enjoy him and praise him for all eternity in heaven, that is my desire, and what has moved me to offer him this little book.

The Christian's Exercise: In the Morning

Upon waking, make the sign of the cross saying: By the sign † of the holy cross, from our † enemies free us, oh Lord our † God. In the name of the Father and of the Son † and of the Holy Spirit. Amen Jesus.

Afterwards say: Jesus and Mary, I give you my heart and my soul

Getting up and having dressed, kneel and say: my Lord and God, in whom I believe and hope, I adore and love thee with all my heart. I give thee thanks for having created, redeemed, and made me Christian and preserved me last night. I offer to thee and consecrate to thy honor and glory all my thoughts, words, actions, and work. I ask thee humbly for pardon from my sins and I regret from the depths of my heart having offended thee, and by the merits of Jesus Christ and of the Most Holy Virgin, I pray thou give me the grace to not offend thee again.

Afterwards, pray the prayer of the Our Father, Hail Mary, and the Creed and addressing the Most Holy Virgin say to her:
Oh Virgin and Mother of God, I deliver myself for thy son, and in honor and glory of your purity, I offer thee my soul, body, powers and senses, and I pray you obtain for me the grace to not commit any sin again. Amen Jesus. *Three Hail Marys*

Now call upon your holy guardian Angel saying: Holy Angel, under whose guardianship and custody God has placed me through his infinite goodness, illuminate me, defend me, rule me and govern me. Amen

At the start of work say: My God, I offer thee this work, kindly pour out over it thy holy blessing.

During the day lift up your heart to God often with these or similar expressions.

My God: in thee I believe, in thee I hope, I adore thee, I love thee over all things.
My Jesus, have mercy on me
Help me, my Savior, with thy grace so that I offend thee no more

Before eating say: My God, pour out thy holy blessing over us and over this food that we are going to take to maintain ourselves in thy holy service. *Our Father and Hail Mary*

After having eaten give thanks saying: We give thee thanks, Lord, for the food with which thou hast favored us; grant that we may use it holily. *Our Father and Hail Mary.*

Upon each hour pray a Hail Mary and say: I offer thee, my God, every moment of this hour and grant me to employ them in the fulfillment of thy holy will.

Upon being bothered by some temptation, cross yourself or pray a Hail Mary and say: Give me the grace oh Lord that I may never offend thee.

If you fall in sin or doubt if you have consented, repent immediately and say from the heart:

Mercy, my God; I regret with all my heart having offended thee for being Thou who art, and because I love thee above all things; I regret, my good Jesus, having sinned: and with thy grace I intend to die a thousand times before offending thee.

In work say: Give me patience, my God, and accept this work that afflicts me in satisfaction for my sins ─ Blessed be God ─ May everything be for God.

These and other good words say, keeping yourself from evils, for sooner you say a good word as another evil one

At the toll of prayer say:
Angelus Domini nuntiavit Mariæ, et concepit de Spiritu sancto. Ave Maria (*Hail Mary).*
Ecce ancilla Domini, fiat mihi secundum verbum tuum. Ave Maria (*Hail Mary).*
Et Verbum caro factum est, et habitavit in nobis. Ave Maria (*Hail Mary).*

At night upon making the sign [of the cross] for the prayer of souls, pray the De profundis, if you know it; and if not an Our Father and Hail Mary

When the most holy Viaticum is taken to the sick, accompany it if you can and so you will gain the indulgences and if you cannot, kneel, adore him, and pray an Our Father and Hail Mary and say:
Lord, give that sick brother of ours the grace he needs for his salvation and thy glory

Exercise At Night

Before going to bed, kneel and make the sign of the cross and say:
Lord my God, in whom I believe and hope, I adore and love thee with all my heart; I give thee thanks for having created, redeemed, and made me Christian and preserving me in this day. Give me the grace to know my sins and repent of them.

Here examine if you have committed any sin during that day, and be repentant of all saying with profound pain: Mercy, my God; I regret with all my heart having offended thee for being Thou who art, and because I love thee above all things; I regret, my good Jesus, having sinned: and with thy grace I intend to die a thousand times before offending thee.

Afterward say: Preserve me, Lord, in this night without sinning and deliver me from all evil.

Try to enter the state in which you would want to find yourself at the hour of death and think about for a while the uselessness that riches, honors, pleasures and pastimes will be in that hour; how much sorrow sins committed will cause you and how much satisfaction good works, and say: My God, what would be of me if in this night I had to die and appear before thy tribunal and render account? Am I in grace or in mortal sin? Have I made good confessions or bad ones? In what state do I find myself? Do I have hatred of anyone or do I retain what is others? Do I have the vice of swearing, of murmuring, of working on feast days, or of doing impure actions? Do I fulfill my duties and use my time holily? What answer do I give these questions? Woe is me! How strict is the judge before whom I must be presented, and how much I should fear if I don't repent and amend myself while he give me time!

Afterwards pray at least an Our Father, a Hail Mary, a Creed and the prayer to your Guardian Angel i.e.: Holy Angel, under whose guardianship and custody God has placed me through his infinite goodness, illuminate me, defend me, rule me and govern me. Amen

Go to bed and Say: May I die in thy grace, Oh Most Holy Trinity! Jesus and Mary, I give you my heart and soul.

Finally ask God for his blessing, making over yourself the sign of the cross saying: The blessing of God almighty, Father, and Son, and Holy Spirit, come over me and remain eternally. So be it.

HOW TO CONFESS WELL

AND WITH GREAT BENEFIT

Most dear Christian, you must know and grasp well this important truth: confession or damnation is for those who have sinned mortally after baptism. Confession or the sacrament of Penance was instituted by Jesus Christ to give grace to those who unfortunately have lost it and to increase it in those who fortunately conserve it: it is the iris of peace that reconciles sinners with God; it is the only board which should be held on to by they who wrecked ship on the sea of guilt and sin, if they wish to be saved; it is the only medicine that is offered to the Christian if he wants to heal from the mortal wounds that sin has opened in his soul; but you should not forget that just like medicine will not work if it is not administered timely and in the way it ought to be; neither will the sacrament of Penance save you from your spiritual maladies if you do not receive it in due time or now that God offers you it; now is the acceptable time and the days of salvation; or if you receive it unworthily for lack of examen, of remorse, of intent, of confession or of satisfaction: but as I see that you desire to receive it with fruit, I am going to teach you the way with which you should make it.

PRAYER BEFORE THE EXAMEN

Oh eternal and incomprehensible God! Thou who with thy power and infinite wisdom have created all things, dictating and imposing the law upon each one of them that they may observe it exactly and promptly, Thou have created me also, taking me out of nothing, so that I may love and serve thee, and to this end, direct all my thoughts, words, and works. This, Lord, has been the end for which I have been created and this law that you have imposed on me is an easy yoke and a light burden; but I, an ungrateful and insolent creature have spoken, not in word but in deed, *I do not want to serve thee…* I have spurned thy holy law and I have insulted, offended, and disrespected thee in the most perverse way, for I have had the audacity to sin in thy very presence… What insolence, my God!… Pardon, Lord my faults, as I am already repentant of having committed them: illuminate my understanding and memory to know them and remember all of them: Inflame my will to hate them and hurl them out of my soul by way of a sincere and contrite confession.

Virgin most holy, advocate and mother of the little poor sinners who want to amend themselves, intercede for me who in truth want to amend myself and confess all my sins: make me to remember all of them and hate them with true contrition. Holy guardian angel, my patron, pray for me; you see well how much it is needed to make a true confession.

Now examine your conscience, reflecting on the commandments of the law of God, of the Church and the obligations of your state; see in what you have offended and how many times: if you can find out the definite number of offenses you have committed against each one of the commandments, say it; and if not say about more or less how many it seems to you you have committed, or the time that such vice lasted and the times that you were used to offend each day or each week.

EXAMEN ON THE COMMANDMENTS

On *the 1st* Examine if you have denied or doubted any of the mysteries of the holy Religion. If you have uttered words contrary to the faith. If you have read or have in your possession prohibited books or books that deserve to be prohibited. If you have not trusted in the mercy of God. If you have complained about his providence with hate against him or against sacred things. If you have called upon the devil, cooperated or believed in superstitions, or consulted them who work through evil art.

On the 2nd If you have sworn falsely, without necessity or in harm of another person. If you have renounced or blasphemed God, Mary most holy or the Saints. If you have not made sure to fulfill vows or promises.

On the 3rd If you have worked on a feast day. If you have not heard mass on a day of obligation, or attended it undevoutly. If you have not fulfilled the precepts of annual confession and communion during Easter. If you have sought out easy and lenient confessors. If you have kept quiet some sin out of shame or lack of examen. If you have not fasted on the required days, or been abstinent.

*The days of obligations in the Latin Rite in the United States are currently as follows: Every Sunday along with, January 1st, August 15th, November 1st, December 8th, and December 25th. Outside of the United States Ascension Thursday is not transferred to Sunday and then is another day. Attending mass in other catholic rites (Byzantine etc.) satisfies the requirement even though those rites have different holy days of obligation. Days of fasting are Ash Wednesday and Good Friday for those who have attained their majority until they reach 60 years old and days of abstinence from meat (not including fish) are every Friday (unless that Friday is a solemnity) and Ash Wednesday to those who have reached 14 years of age. Abstinence on Fridays outside of lent can be substituted for other forms of penance.

On the 4th If you have offended your parents with burlesque or insolent words or actions. If you have not obeyed them, chiefly in things regarding to education, like in going out at night or in going to dangerous audiences. If being father of the family or in charge of it, you have not cared for the education of your children, etc. or given them bad example, or allowed among them some danger of scandal. If you have spoken ill to them. If you have been careful that they attend to doctrine and learn to hear the holy mass well.

On the 5th If you have hated your neighbor, or refused to greet him, or tried to take revenge on him. If you have not accepted reconciliation or given him some scandal or bad advice. If you have insulted anyone in word or in deed or have desired death or evil to yourself or another.

On the 6th If you have entertained indecent thoughts even without the intent to carry them out. If you have spoken indecently, sang or heard impure things, or read scandalous books or papers. If you possess obscene figures in print, little boxes, precious things, etc. If you have provoked a person of the opposite sex in work or act; explaining the circumstances. If you have committed something indecent with yourself or in indecent ways you have given scandal to your neighbor.

On the 7th If you have intended or desired to harm the goods of your neighbor. If you have stolen or retained what is anothers. If you have not fulfilled the obligations of your profession or returned what is found or restored what you should restore. If buying and selling you have committed some injustice in the price, measurement or quality of the thing. If you have given with usury. If in questions of lawfulness of some agreement you have not consulted with your confessor.

On the 8th If you have lied, and if it has been to the detriment of your neighbor or have you uncovered some hidden grave sin although true, or sown discord among families. If you have made reckless judgments or criticized the conduct of your superiors. If you have not restored a hurt reputation, and made satisfaction to your offended neighbor. *The 9th and 10th commandments are understood in the preceding.*

In order to examine the offenses you have been able to commit against the duties of your state, look at what pertains to you in the Duties of Various States, *that you will find on pg. 72 and see in what you have offended.*

After examining your conscience and knowing the sins you have committed, move yourself to a true pain of them: otherwise it would happen to you what happened to the hunter, who after having climbed through rough land and thorns to stalk game, for having been negligent in firing upon finding it, finds himself as exhausted as evaded: ask God, then, for the intercession of the most holy Virgin, praying to the effect seven Hail Marys, *in memory of her sorrows; and in order to move yourself to do acts of contrition and repentance say the following*

PRAYER AFTER THE EXAMEN AND BEFORE CONFESSION

Lord, ay! What did I do, miserable?… I sinned against Thee… I offended and disrespected thee… I lost grace, I renounced the rights I had to glory and made myself worthy of hell!!!… and the worst is that this has not been only one time, but so many that I can't even count them. Ay! Lord! I am horrified at the reminder that only one mortal sin of thought is enough to transform the most beautiful angels into horrible and disgusting demons. How horrible then, would my soul be after so many sins of thought, word and deed! When I consider that if my sins were spread out among so many other angels, it would be enough, me only, to form an army of demons, and in my soul there is the wickedness and hideousness of so many demons, how many are my sins, I am horrified, and I frighten myself… The angels then that sinned were transformed into demons, and thrown for the same [sin] from the highest of the heavens to the depth of hell; and me, Oh my God! Thou hast waited for me to do penance… How long, Lord, must I abuse thy patience and goodness? How long must I be asleep in this numbness and criminal indifference, as if I had never sinned?… Woe is me!… I sinned… I lost grace, whose worth exceeds all the world's… I lost my rights to heaven… I became a prisoner of hell… and with gigantic steps draw near to the torture of the eternal pain of that place of torment… Ay Lord! At it's sight I am horrified and tremble… But my tears are the expression of the sorrow and repentance of having offended thee. A man who had been called to inherit the richest wealth of the world, but with the condition not only of being deprived of it if he sinned, but also of being executed; what would be his repentance and weeping after having sinned, upon seeing that by his fault, besides being deprived of his fortune, he finds himself condemned to death! Woe is me!… How much greater should be my weeping and repentance, now that by my fault I find myself disinherited from the glory that Thou hadst promised me and for my crimes condemned to hell!

Ay Lord! Now I recognize that I was my worst enemy, and that nobody could harm me as much as I harmed myself sinning. What madness!… Pardon Lord, pardon; for now I am really repentant, ah! If only the wickedness of my sin had been limited to me… but the worst and what I regret more is that it is extended to thee also, for I mistreated thee. Yes, my God, yes: sinning I have despised thee; I have insulted thee; I have crucified thee a thousand times worse than the Jews, for they did not know thee, and I do: and nevertheless I have put the Barabbas of my vices before thee, and what horror! I offered myself gladly to serve as executioner to take away thy life. Heavens, be amazed!

Pardon, then, Lord!… Pity! Mercy! As the other prodigal [son] I throw myself at thy feet naked of thy grace and covered with the tatters of my vices and sins. Ah, my Father! What is it that I did, miserable? I sinned against Thee and in thy divine presence!… I am unworthy of being honored with the title of thy son; but count me at least in the number of thy slaves… Here Thou hast Lord, at thy feet a sinner equal to the Magdalene, although unequal to her in two things: in that he exceeds the Magdalene in wickedness and that the Magdalene exceeds him in sorrow; but, Lord, I trust Thou will make up for this offense, when I confess and weep my crimes at thy feet and at those of the confessor thy minister. Oh, my good Jesus! When the priest gives me absolution, make me to hear right there in my interior those as sweet as consoling words that you directed at the Magdalene: *your sins are forgiven you… go in peace* and I rejoice in your soul. Give me Lord this grace, that I ask thee by the merits of Jesus Christ, by the sorrows of the virgin Mary, and by the merits and intercession of the Saints of heaven and the just of the earth. Amen.

PRACTICAL WAY OF CONFESSING

Put yourself at the feet of the confessor with that humility, confusion and sorrow with which the prodigal son drew near to his father, or with that repentance with which the Magdalene drew near to Jesus. If there are others who are waiting, put yourself in the corresponding place without speaking nor disputing: and there in the recollection of your faculties and senses, bring yourself more and more to the sorrow of your sins, repeating the acts of contrition and repentance often.

Then when your turn comes up to enter the confessional, kneel before the confessor and put your hands together: then make the sign of the cross and bowing profoundly say the I [sinner] confess, etc., *and begin the confession in this manner:*

Father, It has been so much time since I have not confessed. I fulfilled the penance (Or did not fulfill it). I have such and such state and profession. I have examined my conscience and accuse myself.'

On the first commandment I accuse myself having offended… *here say what you have found, examining yourself*

On the second commandment I accuse myself… *say also the offenses you have found pertaining to this commandment: if you know the true number, say it or rather the approximate number or the times that you were accustomed to offending each month or each week or each day.*

In this manner continue accusing yourself according to the commandments and obligations of your state, not keeping quiet any sin nor diminishing its gravity, now be it for fear, now be it for shame; saying them all with humility and clarity, the certain as certain and the doubtful as doubtful, in the way that you have them in your conscience, explaining if you have sinned alone or with another person; if they were related and what state they had.

If it has been a little time since your last confession, it's sufficient to say the offenses you have committed without being necessary to go according to the commandments. Neither should you accuse yourself conditionally saying:

I accuse myself if I have not loved God; if I have uttered some bad word; if I have not attended mass attentively, etc. *for all these accusations profit nothing: one must only say sincerely in what one has offended.*

If you had the happy luck of finding yourself clean of conscience say:

Father, since my last confession, by the mercy of the Lord, I don't find having offended in anything notable, and by certain and particular matter of this Sacrament, I accuse myself of such and such sin of my past life.

Here accuse yourself of one or more of the most grave sins of your past life that are already confessed, keeping them present in your understanding and forming new sorrow of having committed them: finally say:

Also I accuse myself of all the mortal and venial sins of all my life, of which I ask God our Lord for pardon once again, with firm intent to amend and you Father for penance and absolution if I am worthy of it. At the same time I ask permission to receive communion although unworthy.

After you listen to the exhortation of the confessor with great attention, without thinking if you have neglected something, nor in any other thing, and while he gives you absolution, profoundly bowed say the act of contrition, Lord my Jesus Christ, etc.

But if afterwards it occurs to you some other sin, explain it before he gives you absolution, without interrupting the confessor his talk.

PRAYER FOR AFTER CONFESSION

Oh most compassionate Jesus, father of goodness and God of all consolation, most wise and generous doctor, who descended from heaven to earth for my love, and died on a cross, forming with the blood of thy veins a most effective medicine to heal all my evils, applied by way of the sacrament of penance, that I just received: I give thee infinite thanks for so great a benefit, and I wanted heaven

and earth to praise thee for me for having done for me such a special mercy: I am left thee for that so grateful, Lord, that now on earth and after in heaven I will sing eternally of thy mercies. Grant me Father, my Creator and Redeemer, a general pardon and a plenary indulgence from all my sins. Ay, how much I regret having committed them!… Grant me this grace by the merits of thy passion and most holy death, and by those of the most holy Virgin, thy mother and mine. I resolve to do penance to satisfy divine justice in how much I can: how much in the future I do and suffer, I offer it Lord to thy greater honor and glory, and in satisfaction for my faults and sins. Ah, Lord! If until now I offended and disrespected thee, going forward I want to love thee, and I will love thee with all the affection of my heart. Do not permit, Lord, that my enemies make use of my weakness again, nor that they make me swallow the vomit of my sins again, that I threw up at the feet of the confessor: For that I will separate myself from all the persons and places that have been to me an occasion of sin, making use of all the ways that the confessor suggested to me and I knew to be adequate. Grant me this grace, Lord, for I ask it of thee by the intercession of the most holy Virgin, of all the Angels and Saints: and I do not doubt I will receive it, because my sincere petition is founded on thy merits.

If you have occasion and space, fulfill immediately the penance that the confessor imposed on you, unless he has decreed otherwise; and if you cannot do it immediately, fulfill it as soon as possible.

PRACTICAL WAY OF COMMUNICATING WITH GREAT BENEFIT

You know already that there are four indispensable things to receive the Lord worthily: this is, the *natural fast*, the *cleanness of conscience*, the *knowledge* and the *desire*.

1. The *natural fast* consists of not having eaten nor drunk anything since midnight until having received the Lord. But I want you to know that this fast is not violated by merely putting in the mouth some of those things that are not chewed, a pin, for example, string, handkerchief, etc.; as neither if washing the face some drop of water enters the mouth with breathing, nor by the blood that can come from your gums; nor by swallowing with saliva the remains from dinner that had stayed between your teeth. Finally, not having slept all night does not impede communion either.

*Current Canon Law on fasting differs from the time of St. Claret namely, the fast is now only required to be one hour in duration of no food or drink excepting water and medicine prior to communion

2. There is *cleanness of conscience* when there is not any mortal sin in it. But as, in not few times, the devil tries to impede communion by bringing to mind many offenses forgotten in confession; I should warn you that if these offenses are only light, it will be enough to regret them, and you may communicate with peace; but if they were grave, return to the confessor if you conveniently can, and accuse yourself of them: but if this is not easy for you, for finding yourself already among those who are going to communicate, and with danger of being noticed, or of causing amazement or scandal, it will be enough that there itself you make an act of contrition with the heart with purpose to confess, and now you can communicate with peace: because you must know that similar offenses, in virtue of the universal sorrow that you showed, from the absolution that your confessor gave you and from the grace of the Sacrament, were pardoned you: only lacking then to subject them to the tribunal of Penance, and this precept you will fulfill, saying the offenses in the following confession.

3. *Knowledge* has he who considers and knows who is Christ who is in the consecrated host that he is going to receive, and who is the man that receives him.

4. By *desire* we understand that longing and yearning full of love that your soul should have of receiving the Lord into your heart; and understand that however much more fervent this yearning is, so much greater the graces that Jesus Christ will grant you will be.

Some people ask, if one can receive the Lord after noon? And the father Jaen in page 178 answers them *yes*, even when it is one, two or three o clock in the afternoon: and on days of great promotion, on jubilees and missions, on which the people have had to wait to confess, greater breadth is allowed.

Some of them also ask, How much time must pass without spitting after receiving the sacred Form? And the same Fr. Jaen answers them in page 184 that there is no law that determines how long. It will commonly suffice for half an hour or a quarter hour to pass, and even less if there is necessity; but in such a case, if it is before having eaten or drunk, make sure to spit in a decent place:: unless much time had passed after having communicated.

Before communicating consider attentively who is Jesus Christ or who you are going to receive and who you are.

Jesus Christ is God and true man: as God, he is son of the eternal Father, he is God as himself, he is most powerful, most rich, most wise: he is that God at whose presence the columns of the firmament tremble, and for whose respect the Seraphim cover their face with their wings: he is whom innumerable angels serve; he is the Author of nature, whom this nature respects and venerates as its creator and owner, observing his laws with the greatest fidelity. As man, he is son of the most holy Virgin, the most beautiful and the most perfect of all men; and being God and man, he hid himself under the veil of the accidents [of the Eucharist], so he can enter our interior, to be our food and life and to fill us with all goods.

And you, who are you? Ah!… You are a compound of soul and body: as to the soul, you are an ignorant creature, conceived in sin, ungrateful for the blessings of God, lazy for the good, quick and inclined to evil; so that if the arm of the Lord had not sustained you, you would have fallen into the most enormous sins, and even more, you would be already burning in hell. As to the body, you are miserable, subject to all the evils and to death; you are mud, you are earth, you are dust, you are a shadow, you are nothing…

And that so noble a God wants to come to you who are so miserable! Consequently, make sure to adorn your soul, that I presume is now in grace and accompanied by the indispensable virtues which are: faith, reverence, fear, humility, trust, desire and love. The body you will prepare for him also with the natural fast, with the cleanness of hands and face, and combed hair, although not to what is worldly, and with a decent dress; and finally to gather the senses, that is, don’t look at nor speak with others without necessity.

PRAYER BEFORE COMMUNION

My Lord Jesus Christ, creator and conservator of heaven and earth, father most loving, doctor most compassionate, teacher most wise, pastor most charitable to our souls, here thou hast this miserable sinner, unworthy of being in thy presence and even more unworthy of drawing close to that ineffable banquet. Ay! Lord! When I consider thy infinite goodness in wanting to come to me, I am amazed… and upon seeing the multitude of sins with which I offended and disrespected thee in all my life, I am put to confusion, I blush and I feel compelled to say to thee: Lord, do not come… stay away from me, because I am a miserable sinner. If the Baptist did not judge himself worthy to unloose the straps of thy footwear, how will I merit so great an honor?… If fear and respect make the angels tremble in thy presence, will I be able to not tremble at presenting myself and sitting at thy divine table? If the most holy Virgin, although destined to be thy mother, and decorated with all excellence, privileges and graces possible in a pure creature, considers herself nevertheless like a handmaid and unworthy of conceiving thee in her most pure and virginal womb, will I be able to, miserable

sinner, full of imperfections and defects, have the courage to receive thee in my interior? Ay, Lord! Does this criminal not appall thee?… Does it not cause thee disgust to come to me and enter into such a filthy dwelling?

In truth, Lord, I had not the courage to draw near to Thee, if first thou didst not call me, saying to me as another Zacchaeus, not only one time, but so many, how many are the inspirations thou givest me to know the desire thou hast of coming to me: *Come down, Zacchaeus, for today I want to stay in your house.* But, what is it that moves thee to come to me, Lord? My merits and virtues? How will a sinner like me speak of virtues and merits? Ah! Now I understand it, Lord: my miseries, my disgrace… this is what moves thee. Oh excess of Love!

Thou saidst that the healthy are not those who need the doctor, but rather the sick; and this is why thou wantest to come: thou seest my urgent need and the desire to remedy it impels thee. In effect, Lord; such is the state of my soul, that I can say with truth: from the sole of my foot to the crown of my head there is no healthy part in me: How many are my imperfections! Nevertheless, here I am, Lord: I present myself to Thee, not because I judge myself worthy of thee, but because I cannot live without Thee: I will go to Thee as the other beggar to the rich man, so that thou remedy my miseries, so that thou freest me from the anguish of my offenses and imperfections: I will go, because the great sicknesses that afflict me, only Thou canst remedy them: ***respice in me, et miserere mei*:** a compassionate look, divine doctor, and my powers and senses will be left healed

*Look upon me and have mercy on me – psalm 24 [25]

Stop here a little and reveal to him trusting all your bodily and spiritual evils and after continue

Most holy Virgin who already pitied the spouses of Cana of Galilee, thou got them out of the predicament, obtaining for them from Jesus that miraculous conversion of water into wine, ask him also to work in my favor a similar marvel, granting me the graces that are needed to receive him worthily: he never slighted thee; thou art always attended, take interest, then, in me, do in my favor how much thou canst: oh, how much is needed!

Holy Angels, you see that I am going to sit at the holy table and eat what is your bread: manage for me that I go with the wedding garment and dressed with the adornment of all the virtues.

Oh Saints, all inhabitants of heaven! Take interest in me and make me to arrive at the august Sacrament as you arrived and that taking out of it the fruits that you did, I may say with truth: I live, but not I; but Christ lives in me: with this faith, hope, trust and love I arrive to Thee, my Lord and God.

NOTICE: You must bear in mind that the sacraments cause grace in proportion to the disposition of him who receives them. Just like the fire lights faster when the log to which it approaches is all the more drier and resinous; so also in a certain sense it can be said that holy Communion, which is the divine fire, lights in us the blaze of divine love to the proportion that it finds us more separated from the things of the world and flammable by the resin of the virtues: and from here you will be able to

infer how much should be your diligence in stripping yourself from all earthly affections, and exercising all the virtues

After having prepared in the best way that you could and after the priest having arrived who must administer holy Communion, while the tabernacle is open, say the *Confiteor Deo,* or the *I [sinner] confess:* then strengthening your faith and trust say three times with the Centurion these words: *Lord, I am not worthy that you enter in my poor dwelling: but say the word and my soul shall be healed and saved.*

Conclude these words, silence your mouth and speak your heart with fervor even brief acts of love and desire. Upon drawing near to the priest with the sacred Form. lift up your head, with your two hands settle the cloth under your beard, open moderately your mouth and stick out your tongue a little, so that the sacred Form can comfortable enter in it: and once received closing the mouth, let it be moistened with the saliva that naturally flows, but without turning it with the mouth and then pass it [as in swallow]. But if in spite of this diligence it stuck in the palate, keep yourself from touching it with your fingers, unstick it with reverence with the point of your tongue; and if this is not enough, take a little water, and moistened with this, it will pass.

AFTER COMMUNION

After having received the Lord, retire with all your powers and senses in the same chapel or another part of the church so to make the most of this occasion, which is the most favorable to negotiate with him. Do not imitate Judas, who after having communicated then left guided by the devil, nor other many Christians who, in imitation of that unhappy man, would also leave as soon as possible, preferring to go with the devil than to be with Jesus and ask him favors. Woe to them that so do!… There is not a reason to hide it: these such people are, when least, people without education, crude and unrefined; because, is it not true that education and fineness require that when an important person comes to honor us in our house, he is presented at the least with a decent conversation? And if upon him taking a seat, or upon directing to us the first words, we leave him evaded, turning our backs to him, would not our improper behavior be called savage rudeness? What will we call then, the shortness with which some upon having just communicated leave the church immediately, as if they had not received such a divine Guest? Shall we call it brutality?… Oh! If brutes they are, they are wolves, not people. No? Let us see it. The wolf is an animal as predatory as insatiable: always a friend of good mouthfuls, it does not stop swallowing the well-fattened lamb, if it can make off with it, and nevertheless by ordinary condition it is always gaunt and thin, and why? Because it does not chew the cud [ruminate]. The same, then, happens to those Christians of whom we speak: they eat, if, it is true, or better we shall say, they devour and swallow the Lamb without blemish, Jesus, who takes away the sins of the world, and nevertheless you shall always see them thin in virtue, in spite of a so excellent mouthful; and perhaps ah! (It would please God that this were not so true!) perhaps in continual mortal sin. And why so fatal misfortune? Because as the wolf eats its prey, so they eat the divine Lamb without ruminating it [mulling it over], without stopping to consider what they have received. Do not you imitate them then; rather consecrate a half hour or when less a quarter hour in fulfilling and asking favors to the most loving God, whom you have had the joy of receiving in your heart, to which you will be able to direct yourself with this

PRAYER

Thank you, most kind Jesus, infinite thanks may be given thee by the invaluable benefit thou hast just done for me, coming to me, and deigning to enter into the poor dwelling of my heart… And whence to me so much joy? I contemplate thee in the arms of my soul like the aged Simeon, and enthused by so divine a treasure, I will exclaim with him: I will die happy because I have reached what I so much desired… I have reached the greatest happiness that one can attain in this world. What thanks then can I

give thee for this grace, that not only contains all graces but also the Author of them? Oh holy Angels! Praise ye the Lord, and give him thanks for me… O Saints of heaven and just of the earth! Help me to give thanks to God for so special a favor.

O most holy Virgin!… Thou who with so much perfection knew how to return the singular benefits that God granted thee, make me to know also how to return and give him the due thanks; but now that this is impossible for me, give him them for me.

I wanted, my God, that however many creatures there are in heaven and on earth give thee thanks for me; but I am well convinced that not even that would correspond worthily and duly: for this then I offer thee myself with all my body and soul, powers and senses; in order that from here on I will say with the apostle St. Paul: I live, but not I; rather Christ lives in me. O my God! From today on I will be always thine; adorn me therefore as thine own with as many virtues thou knowest that I need to love thee and serve thee with perfection.

Upon seeing thee staying in my soul, I am filled with admiration and awe; and enthused like the Magdalene, I don't know how to stop contemplating thy infinite mercies. What did you see, Lord in me that you came? Virtues?… But how if I am naked of them? Merits? Ay! I am a great sinner. Who then, my Good, moved thee? Ay! I now know it: the miseries that oppress me, and the necessities under which thou seest me weep. How good thou art, o my good God! Permit me then Lord, that I might embrace thy most holy feet, and might water them with tears of tenderness and love: no, I will not get up from thy feet until like the Magdalene thou grant me a plenary indulgence from all my sins; nor will I let thee go until thou hast sent me thy holy blessing.

Oh, and how much I love thee, my God! What a pity that I have not always loved thee! Remembering that I had the courage to offend thee, makes my face blush; and a living pain breaks my heart. Yes; with the blood of my veins I would want to erase my guilt. I would want that the days in which I offended thee and didn't love the, were not computed in the number of years that I have lived. But from now on… Heaven and earth, be witnesses of my resolution! From now on I will not offend thee anymore, and I will love thee, with thy grace, with all the affection of my heart.

And not only that, Lord, but also I will ensure that all the world loves thee, and that nobody offends thee: and now that I am contemplating thee seated in my heart as on a throne of mercy prepared to grant me graces, and not only urging me to ask thee for them, but complaining that until here I have not asked thee for them; amending my negligence I ask thee: 1st that thou convert all the poor sinners; do you not see, Lord, how they plunge from abyss into abyss? 2nd that thou grant to the just final perseverance in thy holy service: How would it serve them to have a good beginning if their end is wretched? 3rd that freeing the blessed souls from the sorrows of purgatory, thou takest them to thy glory: well you know how much they love thee and yearn for thee! 4th that to my parents friends and benefactors thou grant whatever grace they need: 5th that the Church triumphs in all parts and prospers our kingdom: 6th that thou bless my prayers however much they are deserving. Grant us all thy divine grace, thy holy love and fear,

and finally the glory, in which thou live and reign with the Father and with the Holy Spirit. Amen.

This prayer concluded, according to what the circumstances permit you, consider slowly how much Jesus did and suffered for you: try to unite yourself with the angels that are around Jesus, adoring him in your heart: and in honor of the nine choirs they form, pray nine times the *Our Father, Hail Mary and Glory Be*; offering the first six to Jesus whom you shall embrace internally, remembering his five wounds and crown of thorns: and afterwards in order to gain the plenary indulgence, that in the year 1821 Pius VII granted (and that another decree extended to all the days for those accustomed to confess and communicate each eight) say the following

Look upon me o my beloved and good Jesus! Prostrate in thy most holy presence, I pray thee with the greatest fervor to impress on my heart the sentiments of faith, hope, charity, sorrow for my sins and purpose to never offend thee again; while I with all the love and with all the compassion of which I am capable, I consider thy five wounds, starting by that which the holy prophet David said of You, oh my God: *They have pierced my hands and my feet; and all my bones can be counted.*

Finally pray the other three *Our Fathers* to the most holy Virgin, so that she grants you humility, purity and love.

If you have time and you feel moved from devotion, you can spend piously a little while on some of the following meditations:

1st MEDITATION – Child Jesus

If the most holy Virgin put in your arms the child Jesus, what would you say to him? Oh how you would adore him!… It is not an exaggeration, it's a reality; when you have communicated, you have Jesus… ask him then for his divine love.

2nd Meditation – Jesus is light, He is the sun of justice.

This world without the sun, what would it be? Darkness! Coldness! Destitution! Behold what there would be in it: then the man without Jesus would be yet unhappier than the world without the sun. Ask him therefore that he illuminates your mind with his grace that warms and ignites in your heart a fire of divine love.

Consider him as a father, as a husband, as a lover, as a friend, as master, as shepherd, as doctor; reveal to him your offenses, your depraved inclinations, etc. and ask him for remedy for it all.

After having occupied yourself piously on some of these considerations, retire with all modesty, without forgetting so great a favor the whole day. He who in the morning attends the wedding feast, all day long walks in show; so he who had the happy luck of attending the wedding feast of Jesus should be adorned in virtues all day long. But not only on this day must you make sure to live virtuously, and not commit any mortal sin, but all of your life, as is read of a young Indian.

A missionary writes from the indies, that after having converted a youth, having catechized him, baptized him and administered to him holy Communion, he departed from there to go to preach to other towns: after a year the missionary returned there and once the youth knew about it, he went to him immediately and asked him for holy Communion. With pleasure, son, I will give you it, the missionary said to him; but it is indispensable that beforehand you prepare yourself with the confession of all the sins committed in this year. - What is it that I hear, responded the youth, How is it possible, Father, that a christian, after having received Jesus in his heart through way of holy Communion, hurls him from himself through sin, and puts in his place the devil? Tell me Father; is such ingratitude possible?… Such iniquity?… Such wickedness?

Like this youth, then, you must make sure to be always in grace and desire holy Communion. Oh if it had been possible for him to communicate often, how he would do it! Communicate then,

sacramentally how many times you could with license of your director, because with it you will gain much glory; so that, just as the venerable Maria de Agreda affirms, the most holy Virgin having told her, the glory that many will have who have communicated will be equal to the glory of many martyrs who did not communicate: but not being able to make it sacramentally, substitute it with the spiritual communion of which we are going to address.

Spiritual Communion

Spiritual communion is the most easy, brief, and useful devotion as well as the most sweet and pleasant occupation. It can be done in all places, in all times, and without having to ask for it, without losing time, and without our work or occupations suffering delay, nor can infirmities impede it: it is sufficient to want it. From here it is that the blessed Agueda de la Cruz communicated a hundred times during the day and so many other times during the night: and it can be said that the life of the blessed Juana de la Cruz was one non-interrupted spiritual communion: so easy it is. Regarding its utility, it will suffice to say that Jesus Christ, appearing to the cited Juana, said to her: that the grace that he communicated to her with spiritual communion was as much as she received when communicating sacramentally. Although the grace that is communicated to you be less for being less fervent, it will always be much, if you make sure to do it with all devotion and fervor.

This spiritual communion then consists in an inflamed desire to receive Jesus sacramentally, and to participate in the graces and favors that he lavishes upon those who attain the happy luck of sitting at the sacred table; but this desire requires the state of grace, or that one is excited primarily to contrition of his sins. To facilitate this, here is the

PRACTICAL WAY
Of Communicating Spiritually

O Jesus and my Lord! I believe most firmly that Thou art really in the august Sacrament of the altar. Ay my God! How happy would be my luck if I could receive thee in my heart!… I hope, Lord that Thou wilt come to it and fill it with thy grace.

I love thee my most sweet Jesus… How I have not loved thee always! If only I had never offended nor wronged thee, most sweet Jesus of my heart!… I desire to receive thee in my poor dwelling.

Here be quiet, adore and deliver yourself to Jesus without reserve. Crede et manducasti, says St Augustine. If with living faith you desire to communicate, already you communicate spiritually.

Renewal

Of the Promises Made in Holy Baptism Which Should Be Made at Least Once Per Year On the Birthday

Oh my God! I give thee infinite thanks for having created me in thy image and likeness, for having re-birthed me with holy baptism, for having given me with it thy grace, the goods and virtues of the Holy Spirit, and for having made me a son of thy Church.

In which for my happy day, not only I renounced Satan by the mouth of my godfather and all his works, pomps and vanities; but also I made a profession to believe in one God, Father, Son, and Holy Spirit, to believe the catholic Church, the communion of saints, and all the other truths revealed by Thee, and that in the end I resolved to live and die in this belief and in the observance of thy commandments.

But, woe is me! My God, how evil I have fulfilled so holy and solemn promises! I have given ear to the suggestions of the devil, I have served under the flags of Satan, I have gone after the pomps of the devil, dragged by the pleasures and vanities of the world; I have preferred the honors, riches and other earthly objects to the spiritual and eternal goods that Thou promise to thy children. Having a duty to love thee over all things, I have put thee under the most vile and for them I have disregarded thee, sinning. Having a duty to live for Thee alone, and to consecrate to thee all my thoughts, words, and works, I have lived only for myself, and all these I have directed to the satisfaction of my whims. Woe is me! I have infringed thy holy laws, the laws of the Church and those of my state. But, Lord, I renounce again all that is not thee, from today I detest and abhor all my iniquities; I ask thee humbly for pardon from them all, and I hope thou wilt pardon me for them by the merits of thy dear Son.

Deign, my God, to accept the renewal that I make on this day of the promises that before all the Church I made on the day of my baptism, those that I intend to fulfill with all exactness and fidelity; and to the effect, now that I have greater understanding, I say: I renounce Satan, all his pomps and all his works. Never will I lend ear to the devil nor to anything that has relation with him. I will take care to not let myself take to pride, avarice, lust, wrath, gluttony, envy, sloth, or lies and I will set aside whatever is sin because I know that sin is the work of Satan.

I will take care to uproot from my heart the love of riches, honors, pomps, and pleasures of the world, because I know that all of this is no other than a snare with which the devil, our enemy, tries to capture our souls. I will make sure to meditate over the vanity and despicableness that the goods of this world are, so that my heart is always free from all earthly affection, and only loves thee, who art my center, my infinite, eternal and incomprehensible good.

Yes, Lord, yes: I want to live and die in the faith, hope and charity, and in the obedience and fidelity that I have promised thee. I believe whatever the holy, roman, catholic and apostolic Church believes, and I reprove whatever she reproves.

Never will I go back to putting my hope in riches, honors, beauty, youth, nor in any other created thing but only in Thee my God: yes in Thee, I place all my happiness: only Thou art the object of my new hope. The days of my life which are diminishing for me, I will employ in loving thee and serving thee with all fidelity and love.

I want to love thee, my God, with all my heart, with all my soul and with all my strength: from today I consecrate to thee all my thoughts, desires, words and actions, my body, my soul, my goods, whatever I possess and may possess, and I am resolved to not use from everything that is in my power, but to thy greater honor and glory and conforms to thy most holy will.

I love thee, my God, and I will love thee always more and more with all the affection of my heart, without ceasing to love thee ever: nor life, nor death, nor the hope of the good, nor the fear of evil, nor my friends, nor my enemies, nor any created thing shall make me break the word of fidelity that I have just given thee, the word that I renew now in the sight of heaven and earth, to whom I put for witnesses. With entire submission, I subject myself gladly to thy precepts, likewise to those of all my superiors.

Such is, Lord, my new resolution and will, in which I desire to live and die: and Thou being the author of it, I hope that thou assist me with thy grace to carry it through to the end, for thou knowest well that without thy grace I can do absolutely nothing.

Renew in me, oh divine Redeemer, the spirit of faith, of hope, of charity, of humility and of the rest of the virtues that thou instilled in me in baptism, so that fortified by these [virtues] I may become greater than the concupiscence that drags me to sin; May I resist my enemies and be faithful to what I have just promised thee; all this which I ask thee through the merits of thy most holy Blood, by the merits and intercession of thy beloved Mother, of the angels and saints of heaven and just of the earth. Amen.

Exhortation to the Christian

You shall be happy in this world and in the other world, Oh Christian! If you make sure to fulfill exactly the promises that you made to God in holy baptism: but woe is you, if you are unfaithful! Because an endless hell is what awaits you; for on the day of judgment, on which you certainly must appear, the hood or white dress with which your head was covered will be your great prosecutor, that as you are not unaware, symbolizes purity of habits that should accompany you all your life. Pay heed rather to the following example. The histories recount that one such Elpidophoros received baptism from the hands of Murita deacon of Carthage, and after apostatizing from the catholic Religion, he became an Arian heretic and was the judge against the Catholics: it happened then that Murita for being a faithful adorer of the cross of Jesus Christ, was a prisoner and was presented to the tribunal of Elpidophoros; but at the point that Murita found himself before this apostate, he took out of his pocket the white hood that he had put on him in baptism, and reminding him with the promises made to God, and at that hour lacking, he said to him: *This Elpidophoros, minister of error, this is the white vestment that will accuse you before the God of majesty in the judgment in which you must be presented.*

The same I tell you, Christian: woe is you! If instead of being faithful to what you promised in baptism, you apostatize or are unfaithful to the word that you spoke: woe is you! If not only you don't fulfill what is promised but also you criticize, censure, ridicule and mock the conduct of the true Christians: woe is you! I repeat, because the hood, the burning candle that signifies the light of good example that you must give, and all the other things that are practiced in holy baptism, on that terrible day in which Jesus, to whom now sinning you persecute, must judge you, will be your greater and more terrible prosecutors: whether you believe it or not, whether you remember it or throw it to the braid, the day will come, maybe it is not far off! On which you must die and be judged, and saved or condemned according to your good or evil works; and no matter how much you give him flight, from him you will not free yourself.

On The Mass

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Introduction

The holy mass is the best of things on which a Christian can occupy himself, now to praise God, now to give him thanks for the benefits received, now to reach what is needed to save himself, now to satisfy for offenses committed.

In the mass, the Christian does not pray alone, says St. John Chrysostom, but rather with him pray the angels, the saints, even the same Jesus Christ. Happy those persons who hear the mass devoutly not only on feast days and days of obligation, as they must out of duty, but also on all the other days, because they amass great merits for this world and for the other world. St. Louis king of France heard two each day: St. Isidore heard it also every day before starting his labor, as likewise many other saints did that would be too long to tell. Do you the same, very beloved Christian, even when you are not rich, nor idle [*as in having time] but a poor day laborer, like St. Isidore was: remember the adage that says: *By hearing mass and giving barley, the day laborer was never lost.*

Perhaps not as much the fear of delaying your tasks or lack of time, as the fear of what the worldly and murmurers will say, will be what impedes you from hearing the holy mass every day. If it is so, I tell you, that you must take no notice of them , as Jesus Christ teaches us: *Sinite illos, coeci sunt* *Matt 15:14*:* do not give them ear, who being blind pretend to be guides: they are like the dog in the garden that neither eats the herbs nor lets them eat. For truly when you present yourself in the house of some lord to ask him for some grace, are you not careful of the dogs that are barking at his entrance: for it is

indispensable that you do the same to these dogs of the world, who pretend to intimidate you with the howls of their critiques and mockeries, so that you don't enter into the house of the Lord of heaven and earth, in which he should grant you all kinds of graces, temporal and eternal. Do not forget that the temple is the house of God and the door of heaven into which you must desire to enter; and lest you forget, that there, not only dogs shall not enter, but they will be cast outside as St. John affirms: *Foris canes*. *Rev 22:15

Remember St. Isidore, St. Louis and other saints were also criticized; and I would want you to respond to such with these words of St. Louis: *Certainly they would not speak a word if I would spend twice the time hunting in the hills or playing dice*. Even of Mary Magdalene we know, that some day while she squandered money on vanities, diversions, and worldly folly, instead of criticism, she received applause; but later with heroic resolution she tried to consecrate herself totally in gift to Jesus Christ, a thousand serpents tongues vomited their venom against her; who would have believed it! Even the very apostles, following Judas, criticized her behavior, so that it was necessary that the same Jesus Christ became her advocate and defender. Believe me then, Christian: hear mass each day with the judgment of your director, without missing your domestic obligation, and pay no mind to whatever the worldly and those who call themselves spiritual say. The day will come on which Jesus will become your defender, as then he was the Magdalene's.

When you go to church to hear mass, think that you are going to Calvary to attend to that bloody sacrifice, that Jesus offered there; for the sacrifice of the altar is the same as that one, although with the difference being that there the blood is poured out in reality and here only mystically; there he offered himself only one time and here every day, and that this one like that one offers him to save us and redeem us: on Calvary he used the malice of the Jews as an instrument, but on the altar he uses the excessive love with which he loves us; this love being what obliges him to renew every day the same sacrifice, and not one time only, but as many are the masses that are celebrated each day.

When you are now in church to hear mass, revive your faith and reflect that if you had to witness the sacrifice or death of your father or spouse, oh, how would the pain and anguish of your heart then be! For it is not fiction, it is a reality when you hear mass, you find yourself present at the sacrifice and death of your father and of the spouse of your soul, Jesus. Ah! If Christians would occupy their understanding on these truths… impossible… They would not laugh, nor chatter, nor sleep, nor commit the thousand upon thousand irreverences that with full sorrow of the Religion and scandal of little ones are being committed every day in our temples: What sorrow! One cannot write this invective against those who of Christians have only the name, without trembling at the sight of the punishments that the wrath of a God is going to unload against us for so many desecrations, and without blushing their face crimes so atrocious, committed at the same time as the most august act of our divine Religion, at the rate that their blood freezes in their veins: I wanted to send a veil that would cover a dreadful painting and what horror… but it is too certain… with desecrations so atrocious, public and daily unfortunately, they give proof without them wanting or trying to, that the sacrifice of our altars is the same as that of Calvary; for in the same way that the Jews mocked Jesus on Calvary: they played, laughed, chattered and denied his divinity; so such Christians, dishonor of Christianity, laugh, chatter, turn their back, and… decency doesn't permit to print it on paper… to the same Jesus: those Jews who so behaved with Jesus on Calvary brought in their bodies a legion of demons who impelled them to such wickedness: the Christians who are indevout in church, are in mortal sin, and consequently are slaves of the devil, that we may already call them devils too, since they impel others to similar desecrations with their irreverent sacrileges.

Make sure then very beloved Christian that read this, make sure to be in church with attention and devotion, now you attend mass, now you have entered to some other devotion, without chattering in her ever, for the house of the Lord is a house of prayer and not of chatter. If necessity or utility demand it, may it be with the least words possible and in low voice; and if there is someone whom you need to respond to, may it be also brief and without others understanding it; on the contrary, making you guilty

of the same crime as he who speaks to you, as over him, Jesus would unload over you a rain of scourges that would drive you now out of the temple and afterwards out of glory, as at his time he drove the profane Jews out of the temple of Jerusalem.

Also I ask you insistently to attend the temple with modest dress and not to offend decency; if you are a man with at least a jacket on and never with a blanket to the gypsy [lit]; and if you are a woman without a scandalous neckline, without going with sleeves rolled up from the arms in the style of an intestine seller, your head covered in the style of your country, not with a transparent veil and less bare; because St. Paul rebukes for this, and after him the holy Fathers. Is it not true that if the necessity or utility require you to appear before some important person or authority, you make sure to go with decency and tidy? Why then, will you not do the same, at least, upon presenting yourself to Jesus, King of kings and lord of those who lord, when you enter into church? I warn you finally that you never permit some dog to go with you to church because it is indecent and reprehensible.

Mass concluded, after the priest having retired from the altar or finished your particular devotions, you shall leave from the temple with great modesty; taking from the baptismal font holy water, you shall make the sign of the cross, as you did upon entering and you will do reverence to the Lord, (with both knees if the most Holy is exposed, with one if it is put in the tabernacle, and if it is not there, bowing the head to the principal image), make sure to not commit irreverences nor to make scribbles when forming the sign of the cross, because with that the devil is pleased: give room that the people may leave with order, without shoving, and not as if they had to escape from the temple as if it were coming down, or like sheep of the corral agitated by a wolf or evil shepherd: so let the greater part of the people leave and then with peace you can go, and you will have room to sanctify yourself with care; and in order that you may do this so, I am going to give you a small explanation of this sign of the christian.

Signing and sanctifying yourself is a brief profession of the principal mysteries of our sacrosanct Religion: signing ourselves we form three crosses or three times the sign of the cross, with this we confess a God in three persons; the cross that we form on the forehead symbolizes the Father; the one we form on the mouth symbolizes the Son, and the one on the chest symbolizes the holy Spirit. Sanctifying ourselves we form a cross from the forehead to the waist, and from the left shoulder to the right: The descending of the hand from the forehead to the waist symbolizes that the Son, second Person of the most holy Trinity, descended from the bosom of the eternal Father to that of the most holy virgin Mary: and with passing the hand from the left shoulder to the right, we signify that the mystery of the Incarnation was worked of the holy Spirit; at last closing or putting together the hands and with this union we symbolize the union of the two natures, divine and human in one Person, who is Christ. The hands so together are brought near the chest or are venerated so to have us understand the great veneration with which the high mysteries, symbolized with the crosses and actions that we form, are respected, signing us and sanctifying us; and the cross that is formed, symbolizes Jesus Christ crucified.

Oh if Christians reflected on what they do and say at the time of sanctifying themselves, and what the crosses that they form symbolize with how much greater devotion and frequency they would use the sign of the cross, in imitation of St. Louis, who very often sanctified himself saying that his mother had taught him it so! Ah, of how may evils, spiritual and corporal, they would be free, that is precisely what we ask God upon pronouncing the words that go along with the action of sanctifying ourselves, like St. Benedict experienced, that by the sign of the cross he evaded the death that was prepared for him in a glass of poison, and many other things one could cite! Follow therefore this advice, most dear in Jesus Christ, use the holy cross often, but especially you must do it upon getting up and going to bed, leaving the house and entering and leaving church, and beginning any work. I'd like masters to teach this to their disciples, parents to their children and bosses to their dependents; because if they learn it as children, oh of how much damage everyone would be preserved!…

Explanation of the Mysteries of the Mass

The *Priest* represents Christ our redeemer in his sacred passion. The *Amice* symbolizes the crown of thorns and the linen with which, covering his divine face, they mocked him. The *Alb* symbolizes the white vesture with which they treated him as a mad man in the house of Herod. The *Cincture* symbolizes the cords with which he was tied in the garden. The *Stole* reminds us of the rope that he wore about the neck when they took him prisoner. The *Maniple* is a symbol of the cord with which they fastened him to pillar to scourge him. The *Chasuble* symbolizes the purple vestment with which they covered him in the house of Pilate. The *Chalice* represents the sepulcher, the *Paten* the stone with which it was covered, and the *Corporals* the shroud with which his most holy body was wrapped. The five times that the priest turning to the people says: *Dominus vobiscum*, signifies the five apparitions of Christ on the day of his resurrection, and the salutation that he gave to his disciples and the Marys; and the *Prayers* that the priest says afterwards, are a symbol of the many times that Christ prayed for us in the course of his life. The *Gradual* that is sung after the Epistle signifies the solitude of Christ in the desert; and the *Alleluia* represents the services that the angels payed him after the devil had tempted him. The *Gospel* signifies the preaching of Christ. And to read the Gospel the missal is passed to the other side of the altar to signify that Christ passed from one to another towns, preaching the Gospel. When the Gospel is read we stand to denote the promptness with which we should obey the law of Christ, the law which is promulgated to us in the Gospel: on concluding this, you should take care to not make noise shuffling your feet, for being indecorous in the temple; make an inclination of the head in a sign of submission like you will observe in the deacon and subdeacon. The *Creed* is a compendium of whatever the Christian should believe; and the priest kneels at the *Et homo factus est*, to intimate the great humility of the Lord in taking our nature and how much consequently we ought to humble ourselves to God, who is our Lord. The priest turning to the people and saying: *Orate fratres*, reminds us of that time in which Christ, after having prayed in the garden with sweat of blood, drew near to his disciples and said to them: Watch and pray, if you do not want to fall in the temptation. In the *Canon* the priest says the prayers in secret reminding us that Christ retreated from the Jews, and left in secret with his disciples to Ephraim; and also to inspire us to a great respect; because it is known that what is done with too much publicity, because it is made vulgar, is easily spurned. The *Pater Noster* symbolizes those words that Christ directed to the eternal Father immediately before expiring. The *Ite, Missa est*, signifies that the priest did the service of ambassador and minister sent by God to offer him that sacrifice for all the Catholic Church, for the souls of purgatory and to obtain all the divine grace.

Method

To Hear The Holy Mass Devoutly

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Offering

Oh my God, I offer thee this holy sacrifice of the Body and Blood of our lord Jesus Christ, in testament that I recognize thee as my supreme lord and creator; in thanksgiving for all the benefits that thou hast deigned to do not only to me but also to all the rest of creation; in satisfaction for my guilt and for that of all men; in aid to the souls of purgatory especially the most needy and of those which I have greater obligation; and finally to obtain from thy divine mercy, grace for conversion to sinners and for perseverance to the just, so as to live and die in thy grace.

It signifies as Jesus Christ took upon himself our sins, and made satisfaction for them, to which end he was incarnate in the womb of Mary most holy

At the Confession

When the priest arrives at the altar sanctify yourself, make the general confession and then say:

My Lord and God: on considering that thy immense Majesty wanted to become insignificant taking human flesh in the womb of a most pure virgin, to be able so to suffer and die in satisfaction of my sins and of those of the whole world, I cannot let it confound me, mostly seeing how evil I have corresponded to such a benefit; but now repentant in truth, I ask thee pardon from that ingratitude and that thou grant me the power to contemplate devoutly the steps of thy passion and death that are represented in the holy Mass, and with this to make me participate in thy merits. Amen.

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It signifies the desires that the holy Fathers had in limbo of the coming of Christ to the world to redeem them and us.

At the Introit

My most beloved Jesus; wound my soul with an arrow of thy love so that it doesn’t cease to exclaim: O most sweet Jesus! Come and take me from the prison of my vices and sins; and illuminate me with the light of thy holy grace so that in everything thou may serve as a model to me and I may always praise thee. Amen.

Kyrie eleison signifies Lord, have mercy on us, and is a invocation that is made to the most holy Trinity to implore his mercy

At the Kyries

My God, who art in three distinct Person one true God, have mercy on me. Grant me for this mystery of thy most holy Trinity, the three principle virtues; a lively faith so that I may know thee; a firm hope, so that I may desire thee; and a ardent charity so that I may love thee over all things.

It signifies the joy of the angels and of the shepherds on the nativity of Christ

At the Gloria In Excelsis

Oh my most kind creator, to whom the angles sing glory and praises, publishing the peace on earth on the day in which you were born to begin suffering for me; assist me with thy love, so that I may love thee and worthily praise thee for how much thou has suffered for me since the manger until the cross; and grant me the interior and exterior peace to be always united with Thee and with my neighbors. Amen.

It signifies the goodness of God in communicating himself to men and the adoration of the three kings.

At the First Dominus Vobiscum

Oh resplendent light of the eternal Father! Who illuminated the magi kings so that they could adore thee, and wanted to be circumcised so to suffer and shed for me thy blood; illuminate my soul so I may adore thee as omnipotent, offer thee myrrh of mortification, incense of prayer, and gold of perfect charity, being circumcised and separated from all the things of this world. Amen.

It signifies how the apostles preached repentance

At the Epistle and Gradual

Oh most wise Master who instructed thy Apostles so that they could teach men the catholic truths, and nevertheless wanted to be taken and falsely accused before the tribunal of Pilate; teach me to keep away from the false doctrines of perverse men and to believe and put in practice the truths that thou hast taught my by thy ministers. Amen

It signifies when they stripped Christ to be scourged and the voluntary offering he made of himself to his Eternal Father in satisfaction for our guilt

At the unveiling of the Chalice and At the Offertory

Oh most innocent Jesus, who after having offered thyself to thy eternal Father to pay for our sins, thou wished to be stripped, scourged and crowned with thorns by those inhuman executioners; make me to strip myself of all earthly affections, putting in thee all my care and love and offer myself with entire will to suffer all the adversities and work to the honor and glory of thy divine Majesty. Amen.

At the Lavabo

It signifies how Pilate washed his hands after having declared Jesus innocent

My Lord Jesus Christ, Son of the living God, who being declared as innocent and without guilt by the president Pilate, did not refuse to hear the furious voices and shouts of the unfaithful Jews; grant me thy holy grace so that I may live with innocence among the enemies of my soul and that I may never be perturbed nor afflicted by evil thoughts and by the will of perverse men. Amen.

It signifies the triumphant entrance of Christ into Jerusalem and the joy with which the people received him.

At the Preface and Sanctus

Oh King of Israel! Whose triumphant entrance into Jerusalem was celebrated with canticles of jubilee and applause, and nevertheless thou wanted to be vilified by the same people and condemned by Pilate to die on a cross; make me to abhor all worldly satisfaction, to embrace contempt, and to place my glory in carrying the cross of mortification and repentance of my guilt. Amen.

It signifies the beginning of the passion of Christ our Lord

At the Canon

Oh most faithful Shepherd of our souls! Who loved them even to the extent of giving for them thy life, suffering before in thy passion innumerable affronts and injuries; I beg thee, Lord, give me grace to suffer for thy love all the calumnies and persecutions, so that after my death I may rest in Thee and bless thee for an eternity. Amen.

It signifies the raising of the cross after Christ was nailed to it.

At the Elevation of the Host

I adore thee Oh sacred Body of my Lord Jesus Christ, who on the altar of the cross wert a worthy sacrifice for the redemption of all the world

It signifies the blood that Christ spilled from his wounds nailed on the cross

At The Elevation of the Chalice

I adore thee, precious Blood of my Lord Jesus Christ, that being spilled on the cross, wert offered to the eternal Father for our salvation.

It signifies the continuation of the passion of Christ and his death

At the Part of the Canon that Follows After
The Elevation of the Host and Chalice

Lord my God Jesus Christ, who being nailed in the feet and hands on the cross prayed to the eternal Father for all humankind, and especially for those who had just crucified thee; grant me, I beg thee, a true meekness and patience, with which, following thy advice, I may love my enemies and do good to those who do evil and hate me. Amen.

It Signifies how Joseph and Nicodemus took down Christ from the cross.

At the Elevation of the Host with the Chalice

Oh most obedient Jesus! I beg thee grant me the grace to help take thee down from the cross with the amendment of my faults and with this make me worthy of placing thee in my heart as in a sepulcher; so that united in this way with Thee, I may never separate myself from thy divine company. Amen.

It signifies how Christ descended to limbo and took from there the souls of the holy Fathers.

At the Sed Libera Nos a Malo

Oh my most sweet Jesus: just as thy soul united to divinity descended to limbo to give liberty to the souls of the holy Fathers; I beg thee that thou takest mine from the limbo of guilt, freeing her from hell, so that on leaving this life I may as soon as possible go to sing thy praises together with the holy Fathers in glory. Amen.

It signifies how Christ after the resurrection appeared to two disciples in the castle of Emmaus, and breaking the bread they knew him

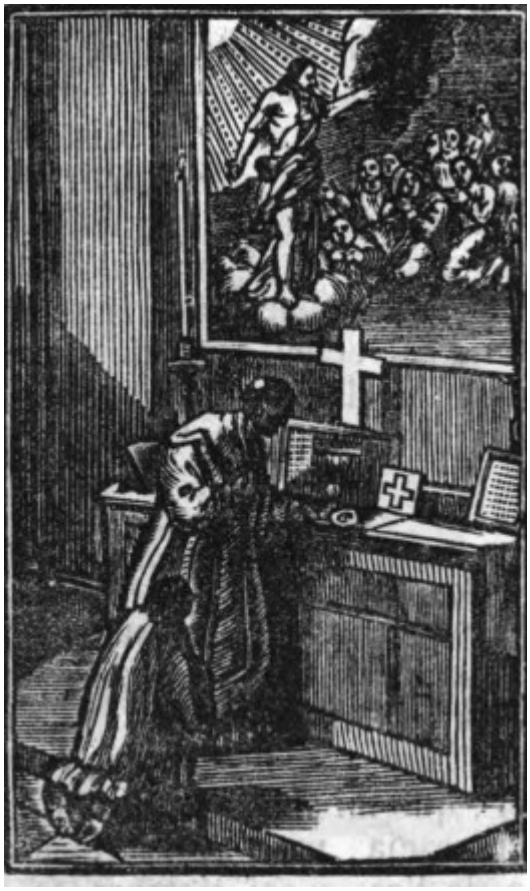
At the Fraction of the Host

Oh infinite Wisdom who having resurrected appeared to the disciples who went to Emmaus, and made thyself known in the act of breaking the bread, leaving them in great admiration and consolation; I beg thee, Lord that thou deign to manifest thyself to me however might be for me useful for my salvation, so that I may enjoy the admirable fruit of thy resurrection. Amen.

At the Pax Domini

It signifies the apparition of Christ resurrected to the apostles giving them peace

Oh most glorious Jesus, who in thy triumphant resurrection appeared to thy disciples and instilled in them peace and union; grant me, Lord, that my soul resurrects to the life of grace to never more separate from Thee, and so to always love thee and merit to go up with Thee to the celestial patria, to enjoy from that unending peace and eternal rest. Amen.



It signifies when Christ gave power to the apostles to forgive sins.

At the Agnus Dei

Oh most beloved Jesus! Who knowing our weakness, gave to the apostles faculty to pardon all sins, so that we could so return to thy friendship and grace; give me also power to defeat my evil inclinations and to free me from my vices so that I may never offend thee again. Amen.

It signifies how Christ ate with his disciples before going up to heaven

At Communion

O most sweet banquet of my Lord Jesus Christ! Ah! Blessed is he who presents himself to him adorned with the wedding garment of grace! Ay my God! My desires are to receive thee worthily and frequently; but Lord, I am not worthy of so great a blessing: nevertheless I trust in thy power, that thou wilt prepare my soul so that I may be thy worthy dwelling. Amen.

It signifies how Christ went up to heaven by his own virtue

After Communion

Oh most gentle Jesus, who in thy ascension wanted by thy own virtue to go up to heaven, to enjoy the company of thy eternal Father; humbly I ask thee, grant me the grace, that my soul never separates from Thee, so that separated from the things of the world and only sighing for the eternal, I may praise thee without ceasing.

It signifies how Christ sent the Holy Spirit to his disciples how he had foretold them

At the Priest Giving the Blessing

Jesus most beloved, who sent the Holy Spirit to thy disciples, when they were carried away by the highest contemplation: clean, I beg thee, internally my heart so that the same divine Spirit, finding an agreeable dwelling in my soul, deigns to adorn her and console her with his divine gifts and graces. Amen.

The Gospel* concluded, kneel and say:
(*This is the gospel at the very end of the latin mass from the start of St. John's gospel : *In principio erat Verbum.*… in the beginning was the Word…)

I give thee thanks, divine and sovereign Lord, for the benefits that you just bestowed on me by letting me hear this holy sacrifice of the mass: forgive me the offenses that I have committed in it and make the memory of thy passion and death to remain imprinted on my heart, and may I have a true sorrow for my sins, now that they were the cause of thy sorrows. Amen.

Pray an Our Father, Hail Mary, and Creed: then the act of contrition: "My Lord Jesus Christ…", and finally say:

Lord, there I leave thee my heart: with thy blessing I will go to occupy myself in my obligations; give me it then, Lord, *and sanctifying yourself say:* The blessing of God almighty, Father, Son and Holy Spirit, descend on me and remain in me always. Amen.

Virgin Mary, be always my protection and guide.

When the priest in the mass does not say the Gloria *or the* Creed, *you can omit the prayer that corresponds to them.*

If you prefer to occupy yourself in mental prayer, you can hear the mass meditating on some step of the Passion, or praying the holy Rosary, contemplating especially the sorrowful mysteries. And so that it may be easier for you, after having prayed the first mystery and imagining that you are seeing Jesus in the agonies of the garden, speak with yourself so:

My soul, *who is this that suffers?* The Son of God made man for my love… the Son of the eternal Father… the King of heaven and of earth.. my God… my Father… my Creator… my Redeemer…

And what does he suffer? Ay! What terrible and cruel sorrows!… Exactly they must have been the most horrible and frightening sorrows, when their only memory put him in such mortal agony, that they made him burst into a copious sweat of blood… *my Father*, exclaimed our good Jesus to his eternal Father, *my Father… if it is possible, move this chalice away from me, so that I won't have to drink it… but may not my will be done but thine.* Here all the torments of his passion and death were presented to him: the seventy-two thorns that were to pierce his most holy head, the five thousand scourges that were to open and wound his sacred back, the beatings, the spitting, the mockery, the contempt, the cross, the nails, the gall and vinegar, the insolence, and over all our ingratitude…..

And for whom did he suffer this? For me, unhappy sinner; for me who rudely have offended him so so many times; for me, who when it has been in my part, I have returned to crucify him with an unheard of cruelty, always that I have offended him mortally….

And why does he suffer this? Because he wants to take me to heaven; because he does not want to condemn me; because he does not want me to fall in that abyss of fire, in that abyss that I would have to burn… to suffer… and to fill me with despair eternally for my sins….

And in view of all I have said, will I not esteem my God who has loved me even to such an extreme? Will I not abhor and cry over my sins that have been the cause of such sorrows for my God and Lord? Will I be able to have at least patience in the work that it would please him to send me to make satisfaction for my sins, knowing that with them I have merited so many times the horrible pains of hell? Ay my God!… Yes; I will die first rather than sin… never will I return to offend thee.. now I resolve to accept in spirit of repentance all my sorrows and work and to offer them to thee in union with those that thou suffered for love of me, so that, united to thine, they may serve as satisfaction for the many, many sins that I have committed. Ay my God and Father!… If only I had never offended thee!… If only I had always served and loved thee!… Virgin most holy, divine Mother, thou art the refuge of sinners and the Mother of divine love, obtain for me from thy Son the grace which crying now and detesting my sins, not just for fear of the punishment, but also for being offenses against a God of infinite goodness, I may obtain his grace and friendship, and after the eternal glory. Amen. And so to compel thee further, I will salute thee with an *Our Father* and ten *Hail Marys.*

If you know how to occupy yourself in these holy thoughts, even if you don't do any other thing in all the mass, nor pray even a decade of the Rosary, it will be well-heard and this will be well-employed in the holy service of God. But if you do not know how to enter into these holy considerations or for finding yourself distracted (while it may not be voluntary) or for dryness and lack of sensible devotion, or for other causes, with which the Lord will try you not a few times to detach you from the things of the world and even from yourself, for this you must not be troubled, but improve your patience in view of the example of Jesus Christ, who was for the space of three hours in the greatest desolation in the

garden and on the cross; and go ahead in praying the rest that I missed following the same practice and stopping yourself in what you feel moved.

Trisagion
To the most holy Trinity

Offering to Gain the Indulgence

We pray thee, Lord, for the state of the holy Church and her prelates, for the exaltation of the catholic Faith, extirpation of heresies, peace and concord among christian princes, conversion of all the unfaithful, heretics and sinners; for the dying and traveling; for the blessed souls of purgatory, and the other pious aims of our holy mother the Church. Amen.

Trisagion

V. Blessed be the holy and undivided Trinity now and forever and for all the ages of the ages.
R. Amen
V. Open, Lord, my lips.
R. And my voice will proclaim your praise
V. My God, in my benign favor understand
R. Lord, to my aid, make haste
V. Glory be to the Father, Glory to the eternal Son, Glory to the holy Spirit, For the ages of the ages.
R Amen. Alleluia or Praise be given to you, Lord, king of eternal glory.

Act of Contrition

Most beloved God, Three in One, Father, Son, and Holy Spirit, in whom I believe, in whom I hope, whom I love with all my heart, body and soul, senses and powers: for being Thou my Father, my Lord and my God, infinitely good and worthy of being loved over all things; I regret, most holy Trinity; I regret, most kind Trinity, of having offended thee, only for being thou who art: I resolve and I give thee my word to never offend thee again, and to die before sinning; I hope in thy supreme goodness and infinite mercy, thou hast pardoned all my sins, and thou wilt give me grace to persevere in a true love and most cordial devotion to thy ever most kind Trinity. Amen.

Hymn

Ya se aparta el sol ardiente,	Now the burning sun moves away
y asi , ó luz perenne unida,	And so, Oh continual light united,
infunde un amor constante	Inspire a constant love
á nuestras almas rendidas.	In our exhausted souls.
En la aurora te alabamos,	In the dawn we praise you
y tambien al mediodía,	And also at noon
suspirando por gozar	Sighing for joy
en el cielo de tu vista.	In the heaven of your sight
Al Padre, al Hijo y a Ti,	To the Father, to the son and to you
Espíritu que das vida,	Spirit who give life
ahora y siempre se dén	Now and always may infinite
alabanzas infinitas. Amen.	Praises be given. Amen.

Prayer to the Father

Oh eternal Father, outside of whose possession I don't see any other thing than sadness and torment: but tell it to anyone of the many who follow vanity. Tell the sensual man that his happiness is the enjoyment of his pleasures; tell the ambitious too that his greatest contentment is the enjoyment of his glory; but for me, I will not cease ever to repeat with thy prophets and apostles that my supreme happiness, my treasure and my glory is the uniting of myself to God, and keeping myself inviolably close to him.

Now is said an Our Father, Hail Mary, and nine times: Holy, Holy, Holy, Lord God of hosts: full is the earth of thy glory

And the choir responds: Glory to the Father, glory to the Son, glory to the Holy Spirit.

Prayer to the Son

O eternal Truth, outside of which I see no other thing than deception and lies. Oh how everything seems to me bitter at the sight of thy gentle attractions! Oh how the discourses of men seem to me lying and revolting, in comparison to the words of life with which Thou speak to the heart of those who listen to thee! Ah! When will be the hour in which Thou wilt treat me without enigma, and will speak to me clearly in the bosom of thy glory? Oh what treatment! What beauty! What light!

An Our Father, Hail Mary and nine times: Holy, Holy, Holy, etc.

Prayer to the Holy Spirit

Oh love, oh gift of the most High, center of the sweetness and of the happiness of the same God: how attractive to a soul, the finding of yourself in the abyss of thy goodness, and all full of thy ineffable consolations! Ah! Deceptive pleasures, how could you have compared with the least of the sweetnesses that a God, when he sees fit, knows how to pour out on a faithful soul? Oh! If only a droplet of them is so enjoyable, how much more will it be, when Thou wilt pour them out as a torrent without measure and without reserve! When will this be, Oh my God, when will it be?

An Our Father, Hail Mary and nine time: Holy, Holy, Holy, etc.

Antiphon

To you, God Father not-begotten, to you Son only-begotten, to you, Holy Spirit the Paraclete, holy and undivided Trinity, from all our heart we confess, praise and bless you. To you may glory be given for the ages of the ages.

V. Let us bless the Father and the Son and the Holy Spirit. R. Let us praise and exalt him in all ages

Prayer

Lord, One and Triune God, grant us continually thy grace, thy charity and the communication of You, so that in time and eternity we may love and glorify thee, God the Father, God the Son and God the Holy Spirit, in one deity for all the ages of the ages. Amen.

Devout Prayer to the Most Holy Trinity.

V. Eternal Father, omnipotent God: R. *May all creatures love and glorify you.*
Divine word immense God: *May all etc.*
Holy Spirit, infinite God: *May all etc.*
Most holy Trinity, one only and true God: *May all etc.*
King of heaven, immortal and invisible: *May.*
Creator, conservator and governor of all that is created: *May all etc.*
Our life in whom, of whom and for whom we live: *May all etc.*
Divine life and one in three Persons: *May all etc.*
Divine heaven of majestic highness: *Mall all etc.*

Supreme heaven of heaven hidden to men: *May all etc.*
Divine sun and not-created: *May all etc.*
Most perfect circle of infinite capacity: *May all etc.*
Divine feast of the angels: *May all etc.*
Beautiful rainbow arch of clemency: *May all etc.*
First and tertian light, that enlightens the world: *May all etc.*
From all evil of the soul and body: *Free us triune Lord.*
From all sin and occasion of guilt: *Free us.*
From thy wrath and anger: *Free us, etc.*
From sudden and unexpected death: *Free us*
From the snares and vicinities of the devil: *Free us, etc.*
From the spirit of dishonesty and of his suggestion: *Free us, etc.*
From the concupiscence of the flesh: *Free us.*
From all wrath, hatred and evil will: *Free us.*
From the plagues of pestilence, hunger, war and earthquake: *Free us, etc.*
From tempest in the sea and on land: *Free us, etc.*
From enemies of the catholic faith: *Free us, etc.*
From our enemies and their machinations: *Free us, etc.*
From the eternal death: *Free us, etc.*
For thy Unity in Trinity and Trinity in Unity: *Free us, etc.*
For the essential equality of thy Persons: *Free us, etc.*
For the highness of the mystery of thy Trinity: *Free us, etc.*
For the ineffable name of thy Trinity: *Free us, etc.*
For the wonder of thy name, One and Triune: *Free us, etc.*
For the amount that the souls thank thee in being devoted to thy most holy Trinity: *Free us, etc.*
For the great love with which you free from evils the peoples where there is some man devoted to thy kind Trinity: *Free us, etc.*
For the divine virtue that the devils recognize against it in those devoted to thy most holy Trinity: *Free us, etc.*
We sinners: *We pray to you, hear us.*
That we are sure to resist the devil with the arms of devotion to thy Trinity: *We pray to you, hear us.*
That you beautify each day more with the colors of thy grace, thy image, that is in our souls: *We pray to you,* etc.
That all the faithful may make great pains to be very devoted to thy most holy Trinity: *We pray to you, etc.*
That all we may obtain the many happinesses that are linked to the devotees of this thy ineffable Trinity: *We pray*
That upon us confessing the mystery of thy Trinity, the errors of the unfaithful are destroyed: *We pray to you, etc.*
That all the souls of purgatory enjoy much relief in virtue of the mystery of thy Trinity: *We pray to you, etc.*.
That you deign to hear us for thy mercy: *We pray to you, etc.*
Holy God, Holy Strong [one], Holy Immortal [one], Free us Lord from all evil. *This is to be repeated three times*

Other Trisagion Most Brief

That would be very useful for the faithful to pray
Each day after the Rosary

May the most holy Trinity, Father, Son and Holy Spirit be blessed and praised.

Holy, Holy, Holy, Lord God of Hosts, full are the heavens and the earth with thy glory.

Glory to the Father, glory to the Son, glory to the holy Spirit as it was in the beginning, may it be now and always. Amen.

I believe in the most holy Trinity

I hope in the most holy Trinity

I regret having offended the most holy Trinity.

I desire to see the most holy Trinity

May Jesus Christ in the sacrament be praised, adored, and well received. May the sacrilegious, blasphemers and those who speak evil be full of confusion and convert.

May the immaculate Conception of the most holy Mary, virgin and mother of God, be praised, adored and honored. May the dishonest and other sinners be full of confusion and convert.

May all the angels and saints of heaven be praised and venerated. May the devils and all the condemned in hell be confounded and defeated for ever. Amen

Indulgences Granted

To Those who Pray the Trisagion

Pope Clement XIV granted 100 days of indulgence for each day that they will pray it and if it is Sunday 300 and to him who prays it each day during the month a plenary indulgence, confessing and communicating on whichever day of the said month.

The most Eminent Cardinal de Solis, archbishop of Seville, granted 100 days for each time that they shall say *Holy God etc.* Another 100 for each time that they shall say *Glory to the Father; glory to the Son, glory to the Holy Spirit.* Another 100 for the act of contrition, 100 for the antiphon, 100 for the last prayer and 100 for the couplets.

The archbishop of Lima granted 80 days of indulgence to those who say the trisagion and in all the other things as the referred archbishop of Seville.

The patriarch to the Indies granted 100 days.

The Bishop of Santa Cruz granted 40 days by himself and 40 by the faculty that the Archbishop of Lima gave him.

The most Illustrious Bishops of Barcelona, Salamanca, Pamplona, Cadiz, Cuba and Guemanga, granted 40 days each one, so long as they are prayed for the exaltation of the holy Catholic Faith etc.

Visit to Jesus in the Sacrament

—

Act of Adoration

My Lord Jesus Christ, Son of the living God, here I come in the company of the most holy Virgin, the angels, and saints of heaven and just of the earth, to visit thee and adore thee in this consecrated Host, where I believe most firmly that thou art as present, powerful, and glorious as thou art in heaven, and by thy merits I hope to reach the eternal glory, I following in all thy divine inspirations; and in thanksgiving to thy infinite love I want to love thee with all my heart, powers and senses.

(*) If you cannot go to church you shall make the visit from your house or from the place in which you find yourself, directing yourself to the place in which the Lord is in the sacrament.

I ask thee, Savior of my soul, for [the sake of] the precious blood that thou shed in thy circumcision and in thy most holy passion, that thou exercise with me this office of saving me, putting as an intercessor thy most holy Mother, [by] giving me the gifts of prayer and devotion together with perseverance so that at the end of this life, thou may guide me to the eternal life that thou enjoyest in heaven. Amen.

With attention and fervor the station shall be prayed that consists in saying six Our Fathers, *six* Hail Mary's, *and six* Glory Be's *and it shall be offered saying:*

Oh Lord, who in that admirable Sacrament left us the memorial of thy passion, give us the grace to adore in it thy Body and Blood; and grant us through an effect of thy infinite mercy the plenary indulgence of this holy jubilee; by which we ask thee thou may obtain for us the health and happiness of the Supreme Pontiff, of our diocesan Prelate, and of our Catholic monarch and royal family. Also I pray thee, my God, for the eternal rest of the blessed souls; and finally I ask thee to give us the grace to never be separated from the way of our salvation, so that after this miserable life we may be able to see and enjoy thee eternally in the blessedness of glory. Amen.

Prayer
that St. Cajetan was accustomed to say, and should
be prayed kneeling towards the most holy Sacrament,
exposed or within the tabernacle,
to implore divine mercy.

Oh my Lord and God; from the highest throne and sanctuary on which thou dwellest in heaven, look down and see this sacrosanct Victim that our great Pontiff and thy Son, Jesus Christ, offers thee, for the sins of his brethren, and so that the multitude of our sins may be erased from us. The voice of the blood of our brother Jesus Christ cries out to Thee from the cross. Hear, Lord, placate thy just anger; send over us a glance of compassion and tenderness, and forgive us. For thy same love, oh my God, do not be slow in granting us this grace, now that thy name has been invoked over this city and over thy people and exercise towards us thy great mercy. So be it.

He who prays each day this prayer can gain 1st a plenary indulgence each first Thursday of the month, 2nd. Seven years and seven forties of indulgence all the other Thursdays and 3rd. 100 days on the rest of the days. For the 1st and 2nd one must confess and communicate. They are applicable to the deceased. Granted on the 17th of October of 1796 by the pope Pius VI, with the condition of praying for the necessities of the holy Church, etc.

Visit to Mary Most Holy

Hail [lit. God save you] Mary, virgin and mother of God! Although a miserable sinner, I come with the greatest trust to prostrate myself at thy most holy feet, well-persuaded that thou art she who obtains for the human race all the graces of the Lord with thy powerful protection. Thou art most rich, and I, a wretch; Thou art mother, and I although unworthy am thy son: *Monstra te esse matrem: make known that thou art my mother.* What mother would have the courage to let her son suffer if she could aid him! And Thou, who art so powerful, do you not aid me? Remember O most compassionate virgin Mary! That it has not ever been heard said that there was left abandoned he who turned to thy protection and implored thy help; and will I precisely be the first and only who finds shut this door that

was opened always to all? But even so it would happen I will not doubt; rather I will shout stronger and not desist until thou grant me what I ask thee. Yes, my Mother and Lady; hear my supplication; obtain for me perseverance in the holy service; and if I have the misfortune to fall into sin, what God does not permit, make that I find no rest until I make a good confession and obtain the pardon of my sin.

Also I ask thee for the perseverance of the just and the conversion of sinners. What do thou desirest that I do for them? I offer myself with pleasure to be the instrument of their conversion. Likewise I ask thee for the blessed souls of purgatory, for my parents, friends, benefactors, and for all those who have been entrusted to my prayers; for the Pope and for our Prelate, for the cardinals, archbishops, bishops, parish priests and the rest of the secular clergy; for the regulars [i.e. religious] of both sexes, so that they may be all holy ones and so they may sanctify the rest: at the same time I implore thy favor for the propagation of the holy catholic Faith, extirpation of heresies, schisms and vices, for the monarch and governors of the nation, provinces, cities and towns, so that they may have all prudence, knowledge and right judgment of Solomon, and so that they may procure as he and achieve the riches, the peace and happiness of the monarchy; and finally I pray thee for all my neighbors, particularly for the sick, imprisoned, exiled, wanderers and travelers, so that thou may grant them all the graces that they need.

To more oblige thy heart, I ask thee all these graces for the love that thou hast always had to the most holy Trinity, for thy love to the most august Sacrament, for the love that thou had and have to thy parents St. Joachim and St. Anne, to thy spouse St. Joseph, to the apostle St. John, and to thy principle devotees St. Ildefonsus, St. Dominic, St. Bonaventure, St. Bernard, St. Ignatius, St. Liguori; and if it is not enough still, I put as mediators and advocates the nine choirs of angels, the patriarchs and prophets, the apostles and evangelists, the martyrs, pontiffs and confessors, and the virgins and widows, all the saints of heaven and just of the earth. Yes, most holy Virgin, and mother of the eternal Word, with such powerful favor thou wilt not be able to omit hearing my supplications and obtaining for me what I ask thee. Amen, Jesus.

Three Our Father's, Hail Mary's and Glory Be's *to the most blessed Trinity in thanksgiving for those [graces] that were granted to Mary Most Holy.*

Rosary
Of Mary Most Holy

—

INTRODUCTION

The prayer called the Rosary is the most pleasing devotion to God and the most holy Virgin, as well as the most beneficial to all men after the holy mass: that the same Mother of God taught it to the great patriarch St. Dominic as an effective remedy for relieving the necessities of the world, and granting the graces that mortal men need to save themselves; and that the decades of which it is composed are like the steps of the great stairway where souls climb to heaven, the praise of this devotion is made the most pleasing to Mary. Happy a thousand times are those people and families who do not let a day pass without paying Mary this tribute of devotion, because they shall receive from this good Mother many and all classes of graces in life and even more special graces in the hour of death and finally the glory.

It is true that some people have the custom of praying it every or almost every day, but so badly, that it would sooner be seen as an insult than a cult [devotion] directed to Mary, and for this they bring upon themselves the indignation of the Virgin rather than her graces: so that, then, you may not have to experience this evil, even as in passing I will tell you how you must pray it.

Upon starting to pray the rosary, you shall make yourself modest and devout, leaving every posture that seems less to the purpose of talking with the Queen of the angels and of men: you shall not chatter,

you shall not sleep, nor pronounce yawning, nor shall you make lines [or glues unclear meaning], nor shall you pray almost singing, that is what fosters indevotion or stirs to sleep; you shall not get into asking a thing unconnected to that act, nor shall you start until the others have concluded, because it is repugnant seeing how some start the *Holy Mary*, when the others have not yet arrived at the middle of the *Hail Mary*, sending it all to ruin, and making a commotion in which the devil has fun, rather than a choir of consecrated persons to honor the Mother of God: do not do it that way then: take care that all the words go with a regular pause, that they are pronounced entirely and not as chewed or faltering, that space is given so that the companions can do the same, and that all proceed with edification. For certainly if you had to speak to a queen of the earth, you would make sure not only to be modest and composed in her presence, but also you would take great care in what you will say, and great attention to what she said to you: enliven then your faith and know that praying the rosary you speak with God and with Mary, who are the kings [king and queen] and lords [lord and lady] of heaven and earth, and this shall obligate you to be modest and attentive; and so that you may obtain the corporal and spiritual, temporal and eternal graces that they usually grant to those who devoutly pray, place in front of your consideration the persons who come together in each one of the mysteries on which you meditate, and this shall help you also to know how much Jesus and Mary have done to save you: with these reflections the heart will split from the sorrow for having sinned and having corresponded to the greatest benefits with the darkest ingratitude: you shall kindle in yourself lively desires of imitating Jesus and Mary, and you shall ask them for the graces that you need, may you not doubt they shall grant you them; and not only shall you ensure saving yourself, but also you shall make where others may save themselves, by what you shall ask and shall obtain for them. Pray then, pray devoutly and attentively the holy rosary, and I hope that by so doing you shall put in practice what I have just advised you.

If praying you feel drowsy, stand up at that point if you are seated; pray walking or refresh your eyes with water. But the best and more right would be that all the family kneel before an image of the most holy Virgin, that never should be lacking in your room or chamber, to which you salute upon entering and leaving it, saying to it at least: *Hail, Mary most pure, without sin conceived.*

On Mondays and Thursdays the Joyful mysteries are meditated: on Tuesdays and Fridays the sorrowful, and on Wednesdays, Saturdays, and Sundays the glorious. On the days of the solemnities of some mystery, the mysteries corresponding to said feast are said.

WAY TO PRAY THE HOLY ROSARY

By the sign, etc.
V. Ave Maria, gratia plena, Dominus tecum.
R. Benedicta tu in mulieribus et bendictus fructus ventris tui Jesus.
V. Domine, labia mea aperies.
R. Et os meum annuntiabit laudem tuam.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina
V. Gloria Patri, et Filio, et Spiritui sancto
R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Alleluya, or laus tibi, Domine, Rex aeternae gloriae.

Offering

Our Lord and God, direct and guide all our actions, thoughts and words to thy honor and glory, and the health of our souls; and to Thee, Queen of the angels, Mary most holy, we ask thee to obtain for us the grace to pray with devotion thy most holy rosary, which we offer to thy glory and of thy most precious Son, for the benefit of our souls and satisfaction for our guilt; in thanksgiving for the benefits

received, for peace and concord among Christian princes, the exaltation of the holy catholic Faith, the extirpation of heresies, the conversion of sinners, for assistance for the souls of purgatory, especially for those who we have the most obligation; and finally to obtain, by way of thy sovereign intercession, the grace to live and die holily. Amen.

The mysteries that we have to meditate on today are…

JOYFUL MYSTERIES *(Mondays and Thursdays.)*

The first joyful mystery is the incarnation of the Son of God in the most pure womb of Mary most holy: in reverence of this mystery we will pray an *Our Father*, ten *Hail Mary's* and a *Gloria Patri*.

The second joyful mystery is when Mary most holy went to visit her cousin St. Elizabeth: in reverence etc.

The third joyful mystery is the birth of the Son of God in the manger of Bethlehem: in reverence etc.

The fourth joyful mystery is the purification of Mary most holy and presentation of the Son of God in the temple: in reverence etc.

The fifth joyful mystery is when Mary most holy after having lost her Son, found him in the temple disputing with the doctors of the law: in reverence etc.

SORROWFUL MYSTERIES (*Tuesdays and Fridays)*

The first sorrowful mystery is the sadness and afflicted prayer of our lord Jesus Christ in the garden with such agony that he sweat blood and water: in reverence of this mystery etc.

The second sorrowful mystery is when Christ our lord was tied to a column and scourged with great cruelty, until his blood ran into the earth: in reverence etc.

The third sorrowful mystery is when our redeemer Jesus was crowned with thorns, spat on, buffeted and treated with ignominy: in reverence etc.

The fourth sorrowful mystery is when Christ our lord carried the cross over his back with great struggle and fatigue to the mount of Calvary: in reverence etc.

The fifth sorrowful mystery is when Christ our redeemer was nailed in feet and hands on the cross, on which he gave his life for love of us: in reverence etc.

GLORIOUS MYSTERIES (*Sundays, Wednesdays, and Saturdays*)

The first glorious mystery is the triumphant resurrection of Christ our Lord: in reverence etc.

The second glorious mystery is the admirable ascension of Christ our Lord in body and soul to heaven: in reverence etc.

The third glorious mystery is the coming of the holy Spirit over the sacred apostolic college: in reverence etc.

The fourth glorious mystery is the assumption of Mary most holy in body and soul to heaven: in reverence etc.

The fifth glorious mystery is the coronation of Mary most holy as queen and lady of the heavens and earth: in reverence etc.

Salutation

Hail [God save you], daughter of God the Father; Hail, Mother of God the Son; Hail, Spouse of the holy Spirit; Hail temple and tabernacle of the most holy Trinity. Amen.

Thanksgiving

We give thee infinite thanks, sovereign Princess, for the favors that every day we receive from thy beneficent hand: deign, Lady, now and always to have us under thy protection and help, and to more oblige thee we will salute thee with a Salve [Regina], Hail, Queen and Mother of Mercy etc…

LITANY OF OUR LADY

Kyrie eleison.	Mater Salvatoris.
Christe eleison.	Virgo prudentissima.
Kyrie eleison.	Virgo veneranda.
Christe, audi nos.	Virgo praedicanda
Christe, exaudi nos.	Virgo potens
Pater de coelis Deus-	Virgo clemens.
Miserere nobis.	Virgo fidelis.
Fili redemptor mundi	Speculum justitiae
Deus. Miserere.	Sedes sapientiae
Spiritus sancte Deus.	Causa nostrae laetitiae
Sancta Trinitas unus	Vas spirituale.
Deus	Vas honorabile.
Sancta Maria. Ora pro	Vas insigne devotionis.
Nobis	Rosa mistica
Sancta Dei Genitrix.	Turris davidica.
Sancta Virgo virginum.	Turris eburnea.
Mater Christi.	Domus aurea.
Mater divinae gratieae	Foederis arca.
Mater purissima.	Janua coeli.
Mater castissima.	Stella matutina.
Mater inviolata.	Salus infirmorum
Mater intemerata.	Refugium peccatorum.
Mater immaculata	Consolatrix afflictorum.
Mater amabilis.	Auxilium christiano-
Mater admirabilis	rum.
Mater Creatoris.	Regina Angelorum.
Regina Patriarcharum.	Regina Sanctorum om-
Regina Prophetarum	nium
Regina Apostolorum	Regina sine labe con-
Regina Martyrum.	cepta.
Regina Confessorum.	Regina sacratissimi Ro-
Regina Virginum.	sarii.

Agnus Dei, qui tollis peccata mundi, Parce nobis, Domine.

Agnus Dei, qui tollis etc. Exaudi nos, Domine.

Agnus Dei, qui tollis peccata etc. Miserere nobis.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Gratiam tuam, quaesumus Domine, mentibus nostris infunde, ut qui, Angelo nuntianto, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per cumdem Christum etc. R. Amen.

Crown of the Seven Sorrows
Of Mary Most Holy

By the sign, etc.

V. Ave, Maria, gratia plena, etc. pg. 50.

Preparation

Virgin without stain, Mother of mercy, full of affliction and bitterness, with submissiveness of my heart I ask thee to illuminate my understanding and enkindle my will, so that with a fervent and compassionate spirit I may contemplate the sorrows that are put forward in this holy crown, and I may obtain the graces and favors promised to those who occupy themselves in this holy exercise. Amen.

First Sorrow. I sympathize with thee, Lady, for the sorrow that thou suffered by the announcement of Simeon when he said to thee: that thy heart would be the target of the passion of thy Son. My mother, make me to feel in my interior the passion of thy Son and your sorrows; obliging thee in the memory of this sorrow with an *Our Father,* seven *Hail Mary's* and a *Gloria Patri.*

Second Sorrow. I sympathize with thee Lady, for the sorrow that thou suffered in the exile to Egypt, poor and needy on that long way. Make, Lady, that I may be free from the persecutions of my enemies: Obliging thee etc.

Third Sorrow. I sympathize with Thee, Lady, for the sorrow that thou suffered by the loss of thy Son in Jerusalem for three days. Grant me tears of true sorrow to weep my guilts, for the times that I have lost God to me and that I may find him for ever: obliging thee etc.

Fourth Sorrow. I sympathize with Thee, Lady, for the sorrow that thou suffered upon seeing thy Son with the cross over his shoulders, walking to Calvary with ridicule, affronts and falls. Make, Lady, that I may carry with patience the cross of mortification and work: obliging thee etc.

Fifth Sorrow. I sympathize with Thee, Lady, for the sorrow that thou suffered upon seeing thy Son die, nailed on the cross between two thieves. Make, Lady that I might live crucified with my vices and passions: obliging thee etc.

Sixth Sorrow. I sympathize with Thee, Lady, for the sorrow that thou suffered upon receiving in thy arms that most holy body bled out by so many wounds. Make, Lady, that my heart may live wounded by divine love, and dead to all that is profane: obliging thee etc.

Seventh Sorrow. I sympathize with Thee, Lady for the sorrow that thou suffered in thy solitude, thy Son already buried. Make, Lady that I may be buried to all that is earthly and live only for Thee: obliging thee etc.

In memory and reverence of the tears that thy most pure eyes shed in the life, passion and death of thy Son, I offer thee three *Hail Mary's*

Prayer

Most pure virgin Mary, ran through of sorrow with the sword that Simeon prophesied; careful and needy fleeing to Egypt; sad and distressed searching for thy lost Son; full of bitterness and tears finding him with the cross on his back; afflicted and anxious seeing him agonize and die; anxious and tormented with thy Son dead in thy arms; alone and without comfort leaving him buried: humbly I pray thee, that the grace that I ask thee, being to the greater glory of God and the good of my soul, thou mayest obtain from his divine Majesty for me, that in everything his most holy will may be done, and that I never offend him. At the same time I ask thee to intercede for our most holy Father, for peace and concord among Christian princes, the exaltation of the holy catholic Faith, the destruction of heresies, the conversion of infidels and the confusion of the Turks: Look upon thy devotees with eyes of mercy and grant them the most special helps of grace for the greater glory of God and thine [glory]. Amen.

It shall be concluded with the Salve [Regina] or with the Laurentan Litany [Litany of Loreto] pg 52.

V. Ora pro nobis, Virgo dolorosissimae.

R. Ut digni efficiamur promissionibus Christi.

Oremus

Deus in cujus passione secundum Simeonis prophetiam dulcissimam animam gloriosae virginis et matris Mariae doloris gladius pertransivit: concede, propitius; ut qui doloris ejus venerando recolimus, passionis tuae effectum felicem consquamur. Qui vivis et regnas in saecula saeculorum. R. Amen.

Exhortation

To every Christian so that he may take with himself the Scapular, Rosary or Medal of the Most Holy Virgin.

It is very useful and laudable to be wearing or have with oneself the scapular of the most holy Virgin Mary, or the rosary, or some medal, because with it Mary is honored, and we aided in the necessities of the body and soul. Infinite are the examples that are read in the books of the innumerable [times] that they have cured or even preserved from evils of the body by way of the scapular, rosary or medal of the virgin Mary; and certainly the efficacy of their virtue so great and so ancient that it is found outlined and symbolized in the old Testament. Indeed, it is read in chapter 2 v. 26 of the 3rd book of Kings* [1 Kings] that Abiathar was free from death, of which he had been made worthy, as Solomon said to him, and why? Because he had carried the ark that was a figure or symbol of Mary.

*And the king said also to Abiathar the priest: Go to Anathoth to thy lands, for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David my father, and hast endured trouble in all the troubles my father endured.

Many there are also who have recovered from spiritual evils, for wearing or putting on the medal of the most holy Virgin, they have been converted: well-published, notorious and almost recent is the celebrated conversion of the Jew Ratisbona: and how how many are converted every day by way of the medals that individuals of the arch confraternity of the Heart of Mary distribute, together that by the same way many and many more are converted in grace and progress in virtue!…

Make sure therefore, very beloved Christian, make sure to always wear the scapular, rosary or medal of Mary most holy, and upon getting up in the morning adore it, for it is just that you imitate in this way the good sons who kiss the hand of their parents upon getting up: repeat it the same when going to bed, repeat it in the night if you awake and especially if you are bothered by some temptation, because then

invoking Mary in truth, you have nothing to fear, nor is there anything to frighten you, for I assure you that if you persist constantly in invoking her, you shall always leave victorious. And not only must you wear the scapular, rosary or medal; but you must also make sure that others wear it as well, so that likewise they can too be preserved from all corporal and spiritual evils, and become participants of such great good.

The Holy Exercise
Of the Way of the Cross

NOTICE

The greatest and best of so many devotions christian piety practices, the easiest and least costly way to gain for oneself the inappreciable treasure of the innumerable indulgences destined for those who visit personally in Jerusalem the stations and way that lead Jesus to Calvary. Taking on his already weakened shoulders the wood of the cross and placed in reach of every class of persons without distinction of ages, sexes and conditions, for the most simple reason of not having to abandon for it not their houses, nor their families, nor their jobs, sufficing to practice it with the spirit of faith and compunction; such is the exercise called *Via Crucis*, by express concession and confirmation of Clement XII.

So that all Christians resolve to look at this devotion as an excellent incentive to the love that we ought to have to Jesus who did and suffered so much for us, will it not be enough to remind ourselves that the most holy virgin Mary started it in Jerusalem already on the same day of the greatest catastrophe that mortals have witnessed, and later by having left the victim of sin and of love, her dear Son, in the sepulcher, continuing it afterwards the rest of her life, as Sr. Maria de Agreda affirms? Will the knowledge not oblige us to it, the knowledge that as Ludovico Blosius assures, Christ said to one of his servants these words: *There is no thing so according to my pleasure than seeing that souls meditate with devotion and humility on my passion?* May whichever Christian take it then, with determination, and he will see how certain it is that with it all goods will come to him.

If many are those who come together to do it, it will be [often] the case that a priest goes with them but it not being so, may they ask with fervor to God that he deigns to grant them the spirit of fervor and devotion so to be able to renew the memory of how much his divine Majesty suffered for us in so painful a journey.

Because this practice is so easy, I promise wholeheartedly good christian that, at least on Sundays, as consecrated to God, one will see it as an excellent way to sanctify the feast, as it is already done in various populations; although it would be better that they would walk it also on Fridays and even better every day. The universally renowned blessed Leonardo de Puerto-Mauricio in the course of his missions arrived at a country in which each day almost all the inhabitants walked the *Via-Crucis*. And, may God be praised for it! He found that by this way they were conserved clean from sin, they proceeded in the way of virtue and they stored up for the glory a great fortune of merits. Will it be then in view of this someone does not practice it? And the same blessed says, that the devout meditation on the passion of the Redeemer is more useful and meritorious than fasting on bread and water, than mortification unto shedding blood with disciplines and than praying all the psalms of David. I believe then, and I hope that there will not be anyone who does not consecrate to this at least a little while every day, for the reason that it is as meritorious as easy and put within reach of all: therefore, even when one may be working and without leaving from one's own spot, it can be practiced.

Be advised that there are some priests who by concession of the Holiness of Gregory XVI have faculty to bless images of Christ, before which all the stations can be done and gain the indulgences for those who physically or morally find themselves impeded from visiting the places or churches indicated to the effect.

The prayers that are put in each station are not so necessary that if they are not prayed, they prevent from gaining the indulgences; they have been put only to facilitate this exercise to every class of people; it is enough then that in each station it is meditated what Christ suffered in it, that is what principally is required.

As the first and essential condition to gain these and other indulgences is to be in the state of grace of God, before beginning this and other similar exercises, make sure every Christian prepares himself with a fervent act of contrition; and he will be able to pray it either according to his devotion or as it is put as following; and at the end the offering preceding always the sign of the cross.

INTRODUCTION

By the sign of the holy cross, etc.

ACT OF CONTRITION

My Lord Jesus Christ, true God and man, my Creator, Father and Redeemer, in whom I believe and hope, and whom I love above all things, only for being Thou who art immense goodness, infinitely merciful, and by the most precious blood that thou shed for my love on the holy tree of the cross, I say, that I regret having offended thee: I regret, my God, that I don't regret more: and even if there was not a hell to fear nor a glory for which to hope, only for being Thou who art, I repent, I abhor my guilts, and I regret having sinned; and I would want, Lord, that all the evils would come over me and even death, rather than offend thee again: I resolve, Lord, to never sin again, and to separate myself from the occasions of offending thee; and I offer thee my life, deeds and work in satisfaction for all my sins; and just as I ask it, so I hope in thy goodness and infinite mercy that thou wilt pardon me them and wilt give me the grace to amend myself and to persevere unto the end of my life in thy friendship and grace. Amen.

OFFERING

Sovereign Lord, with all submissiveness, I offer to thy divine Majesty everything I may do, meditate and pray in this holy exercise so that it may be pleasing to thee and be to me some merit; principally for the intention, ends and motives that thy Vicars on the earth have had, in granting all the indulgences that I am trying to gain by thy infinite goodness; and as well as in remission for my sins and for the pains that I merit by them and for the suffrage of the souls of purgatory especially those of my particular obligations, according to the order of charity or of justice that I can and ought, or as it may be more agreeable to thy divine Majesty. Amen.

FIRST STATION

Consider, Christian soul, in this first station that it is the house of Pilate, as after the Redeemer of the world having been cruelly scourged, that iniquitous judge pronounced the sentence of death against the Author of Life; and here you shall say the following prayer:

O most gentle Jesus, who with infinite humility and submissiveness wanted to suffer like a vile slave, bound with strong chains in the presence of the sacrilegious people, and to keep the unjust

sentence of death that that iniquitous judge pronounced against thy divine Majesty; grant me Lord, that with thy example I may mortify my pride; and suffering with humility the affronts of this life, I may be free from the chains of sins with which my soul is bound, so that free of them by thy grace I may go to enjoy thee in glory. Amen.

Pray an Our Father, Hail Mary *and* Glory Be *and then say*:

Lord, I sinned; I regret having offended thee; mercy my most sweet Jesus: I resolve with thy grace to never sin again. Amen.

Then kiss the earth with the intention of adoring Christ our lord with this action of humility saying:

We adore you, Christ and we bless you, because by the holy cross, you redeemed me a sinner and all the world.

Blessed and praised may be the passion and death of our lord Jesus Christ and the pure and immaculate conception of the most holy Mary, our lady and mother, conceived without original sin in the first instance of her being: *and all respond:* Amen.

This part from the Our Father *until the end, is repeated in each station.*

SECOND STATION

Consider, Christian soul, in this second station that it is the place in which they burdened the weak and delicate shoulders of Jesus with the heavy weight of the cross; and here is said the following prayer:

O supreme King of glory, who suffered being delivered to the will of the Jews, so to be cruelly tormented and hearing the furious shouts of thine enemies, thou accepted the heavy weight of the cross, I ask thee, Lord, that with thy grace, I may resign my will to thine, and may carry joyfully the cross of penance, so that doing it truly of my sins, I may arrive to enjoy thee for ever in glory. Amen.

The rest as on page 57 [from the Our Father until the end]

THIRD STATION

Consider, Christian soul, in this third station, that it is the place in which Jesus walking with the cross on his back crying and sighing, fell to the ground under the enormous weight of it; and here direct him the following prayer:

O most loving Jesus, who tired and fatigued with the cross, fell to the ground overwhelmed by its most heavy weight, so that we may know the gravity of our guilts, figured in that wood; I ask thy divine clemency that thou give me the grace with which I may arise from guilt and firm and constant in the fulfillment of thy commandments, I may not cease ever to mortify my body and may my employment be [time be spent] to love thee always in this life so to enjoy after the gentle fruits of the most holy cross in glory. Amen.

The rest as on page 57

FOURTH STATION

Consider, Christian soul, in this fourth station, that this is the place in which, our beloved Jesus, walking with the cross on his back, encountered his most holy Mother sad and afflicted, and those two

fine lovers seeing each other, felt their hearts ran through with sorrow and bitterness; and here say the following prayer:

O sovereign Lady and Mother, the most sad and afflicted of women, for the cruel sword of sorrow that ran through thy heart seeing Jesus thy son, the light of his eyes eclipsed, his face disfigured, tormented by the heavy load of the cross and made the disgrace of men: obtain for me most afflicted Mother, now that my guilts were the cause of so many pains and sorrows, that I may weep them bitterly, so that purified with confession and penance, I may be admitted in thy company in glory. Amen.

The rest as on page 57

FIFTH STATION

Consider, Christian soul, in this fifth station, that this is the place in which the Jews made Simon of Cyrene help Jesus carry the cross, not out of mercy that they had for his Majesty but for fear that he would die on the way oppressed by the cross and hear pray to him the following prayer:

Oh most loving Jesus, who for love of me carried the very heavy cross through the way of Calvary, and wanted that in the person of Cyrene we would help thee carry it, so that in this way we would participate in the treasures of the cross; give me the grace, Lord, so that with much devotion and fervent spirit I may embrace the cross of self-denial and quit my vicious customs, so that by so following thy steps, I may obtain the eternal joys of glory. Amen.

The rest as on page 57

SIXTH STATION

Consider, Christian soul, in this sixth station, that it is the place in which that holy woman named Veronica met with our most merciful Jesus, who seeing his Majesty so fatigued, and his face so disfigured with the sweat, dust, spit and beatings he received, was moved to mercy and compassion, and removing her headdress cleaned him with it; and here pray the following prayer:

Oh most beautiful Jesus, who having thy face disfigured with the filthy spit, that devout woman cleaned thee with her headdress, leaving stamped on it thy most holy face; I ask thee, Lord, that thou stamp in my soul the image of thy face, and give me thy favor and grace so to conserve it always with works of perfect charity, so that in this way I may present it in thy eternal glory. Amen.

The rest as on page 57

SEVENTH STATION

Consider, Christian soul, in this seventh station, that it is the place of the judgment gate in where for a second time the Lord fell to the earth, for being already totally collapsed and injured by the enormous weight of the cross; and here pray to him the following prayer:

Oh most holy Jesus, by that great fatigue that thy delicate body felt, that not able to resist the most heavy weight of the cross, thou wert made to fall to the earth for a second time: I ask thee, Spouse of my soul, that thou illuminate my understanding, so that I may know the immense weight of the sins I commit, and that thou give me the grace so that they don’t drag me to an eternal pain, before the desire to love thee, serve thee, and praise thee in this life and in glory may live always in me. Amen.

The rest as on page 57

EIGHTH STATION

Consider, Christian soul, in this eighth station, that it is that place in which some merciful women, seeing that Jesus in spite of his innocence was taken publicly to be crucified, crying bitterly, and the Lord consoled them saying to them: “Daughters of Jerusalem, do not cry for my death, cry for you and for your children;” and here pray the following prayer:

Oh divine and sovereign Master, who walking the way of Calvary, in the middle of that immensity of pain, taught those merciful women that would be hurt by thy sorrows, that they would weep for themselves and for their guilts; grant me, Lord, that with fervent tears of contrition I may cry my sins, and with them my soul may be purified from the many in which it has incurred with sinful works so that with my spirit purified, I may be always in thy friendship and grace and may enjoy thee eternally in glory. Amen.

The rest as on page 57

NINTH STATION

Consider, Christian soul, in this ninth station, that it is the place in which the Lord fell for a third time to the earth by the great weight of the cross, even to knocking his holy mouth on it; and that straining himself to arise, it was not possible for him, before he fell again; and here say the following prayer:

Oh most benign Jesus, who suffered the Jews to trample on thy holy Person, by making thee stumble for a third time to the earth; give me the grace, my Lord and God, that I may suffer the injuries of my enemies and may for thy love deny myself; so that bearing with patience the works and adversities of this life, I may arrive to enjoy thee in the delights of glory. Amen.

The rest as on page 57

TENTH STATION

Consider, Christian soul, in this tenth station that it is the place of mount Calvary, at which our redeemer Jesus having arrived, they removed his clothes with cruelty and gave him to drink wine mixed with gall and vinegar; and here say the following prayer.

Oh most merciful Jesus, who suffered and tolerated the sacrilegious Jews to tear off thy holy and royal clothes, with which thy wounds were renewed, being naked before all; I ask thy divine goodness that for these sorrows and pains and for how they afflicted thee by offering thee wine mixed with gall, grant me, Lord, that I may not drink the delights that mixed with the gall of guilt the world offers me; and instead naked of my own love I may pursue what he suffered for me being naked on the tree of the cross, so to see him after in glory. Amen.

The rest as on page 57

ELEVENTH STATION

Consider, Christian soul, in this eleventh station that it is the place in which our merciful Jesus was stretched over the cross and nailed to it in feet and hands and in which his most holy Mother and our

Lady hearing the first strike of the hammer, was left anguished for the sorrow it caused her; and here pray the following prayer:

Oh most clement Lord, for that immense love that embraced thy heart, and with which thou suffered to be stretched on the cross, and thy most holy feet and hands nailed to it, I ask thee, my God, that for thy ineffable charity, may I not stretch my feet and hands to some wickedness again: rather my heart pierced with thy divine love, may I live always crucified in thy holy service by way of thy infinite mercy and grace, and may reign after with Thee in glory. Amen.

The rest as on page 57

TWELFTH STATION

Consider, Christian soul, in this twelfth station, that it is the place in which our lord Jesus Christ now already crucified, they let the cross fall suddenly in the hole of a rock and in which seeing him so maltreated his merciful Mother, was left submerged in a sea of sorrows, for how the sight of her beloved Son anguished her; and here pray the following prayer:

Oh divine Jesus, spouse of our souls, who nailed on the holy cross between two thieves was lifted and raised to the sight of all the world and suffered atrocious torments; I ask thee, Lord, to cure the evils of my soul, and that I, despising the world with its vanities and madness, my spirit may be lifted to the contemplation of eternal and divine things and may only love thee, and for love of thee abhor the world and myself until seeing thee in glory. Amen.

The rest as on page 57

THIRTEENTH STATION

Consider, Christian soul, in this thirteenth station that it is the place in which the Queen of the angels received in her arms the body of her most loving son our savior, the deceased Jesus, when Joseph and Nicodemus took him down from the cross; and here pray the following prayer:

Oh sovereign Queen of the angels and most sorrowful Mother, for that immensity of pain that inundated thy heart when from the arms of the cross thou received in thine [arms] thy most holy Son, dead to the violence of so many torments; I ask thee, most merciful Mother, that thou deign to receive in thy arms my soul when it is separated from the body, and to present it to thy most holy Son, so that remembering what his divine Majesty and Thou, Lady suffered for it, he may judge it not as my guilts deserve, but as the infinite merits of his blood shed for love of me, and those of thy immense pains, so to afterwards accompany thee in the joys of the glory. Amen.

The rest as on page 57

LAST STATION

Consider, Christian soul, in this last station, that it is the place of the burial of Christ our savior; and here say the following prayer:

Oh divine and sovereign Redeemer of our souls, who with infinite love wanted to suffer for all of them so many pains and torments, even to die disgracefully on a cross between two thieves so to erase with thy divine blood the sentence of death that was already written for our guilts, and finally to be buried so afterwards to resurrect to immortal life, we ask thee, Lord, that by the infinite merits of thy

most holy passion, death and burial, thou mayest make that all the delights of this world may be buried for us in perpetual oblivion, and the memory of thy most holy passion and death, and the desire to love thee and serve thee in this life may be always alive in our hearts, so that after [this life] to be able to resurrect in thy eternal glory. Amen.

The rest as on page 57

He who makes with devotion this exercise of the Via-Crucis*, can gain twenty plenary indulgences, a endless [number of] partials, and to free a soul from purgatory* (Ferraris V. Indulg. Art. V.)

PRACTICAL WAY

of Imitating with the Spirit of Mortification Jesus Christ Carrying the Cross

The Christian who desires to go after Jesus Christ carrying the cross, must keep in mind that this name *Christian* means the same as disciple or imitator of Christ, and it is indispensable, if he wants to carry properly so honorific and noble a title, to do what Jesus orders us in his holy Gospel; to know, that if we want to imitate him or go after him, we must oppose and deny ourselves, taking up the cross and following him. With these words, as the Expositors explain, Jesus Christ asks us for internal and external mortification, if we want to follow him. Internal mortification is understood in these words, that *one denies himself,* or that he has not his own will; and external mortification in these other words: that *he takes up his cross.* Mortification, according to the beautiful comparison of St. Francis de Sales, is as necessary for us as salt is to the preservation of meat [flesh]: so that just as without salt, dead meat goes to ruin, ferments and is later fodder for maggots, but with salt it is preserved all year; so we with the salt of mortification are preserved in virtue, and without it we will be fodder of all vices and finally we will ruin ourselves completely; and behold because St. Paul said with so much security: *Brethren… if you live according to the flesh,* pampering it and not mortifying it, *you will die*, you will condemn yourself: *however, if you mortify the flesh, you will live,* you will save yourself. Therefore, because I desire your spiritual benefit, I have judged it fitting to outline for you what we understand by the word mortification, and the way to practice it, so in this way to be able to help the Lord carry the cross.

To mortify then does not signify to kill, but to subject and restrain, and so the word mortification means the same as an ordination, accord and regulation of the movements of the inferior part of the man, so that it is always in harmony with the superior part, done for reason illustrated by faith.
“What [kind of] thing is mortification?” asks a contemplative [priest] (Fr. Croisset, tom. 2, Friday after Ash *This tome is part of a liturgical calendar called Año Cristiano) and he responds: “It is a death of “love, that kills the criminal life, that detaches the soul from the senses; that separates it from its body, “and makes it live of the spirit: it is a sacrifice of love: the holy Spirit is the priest; the body the victim; “the altar the heart; the penitence the knife; the love is the fire, and the glory its fruit: it is a martyrdom “of love without crime and without a tyrant; less bloody than the [sacrifice] of the faith, but more “ “prolonged and more burdensome, although free and in a certain manner more voluntary; it is the “continuation of the sacrifice of Jesus, who fulfilled his passion, made our bodies members of his, “animated us with his spirit, made us participants of his sorrows, merited us the treasures of his grace,

“and raised us to the throne of glory” until here said the author: and seeming to me that with what he said you shall understand now that the lion is not so fierce as they paint it, and that already you will see how cheerful it is what before frightened you, stepping now to his specific division.

Mortification then, is of two manners, one of obligation and the other of devotion. Mortification of obligation has as its object to refrain or cease all whatever can be to us an impediment to fulfill the precepts of the law of God and the obligations of one’s own state. Mortification of supererogation or devotion tends to deprive oneself of those things, that even when it be not evil nor the execution of them a sin, it is nevertheless of great benefit to abstain from them so to offer to the Lord a very pleasing sacrifice: for example, seeing an enjoyable garden, drinking a glass of fresh water, etc., is not in itself a sin; and nevertheless it is incalculable the utility that it brings to the spirit depriving oneself of it for love of God and of Mary. And I said that the utility of this species of mortification is incalculable, because it almost verges on necessity, because it is a sensible thing that he who does not know how or wants to mortify himself in that of supererogation or devotion, neither will know how or be able to in that that is of obligation.

This mortification of devotion is divided in active and passive. The active consists in searching for ones own election and for the great love that one has for God and for the most holy Virgin, for things that cause difficulty and humiliation, so to offer them a gift. The passive consists in suffering with patience, resignation, and conformity with the will of God all whatever causes us difficulty, without having looked for it nor intended it ourselves, as are persecutions, calumnies, reproaches, robberies, sicknesses, cold, heat and other similar things. Nevertheless, internal mortification is better and more noble, it’s like it is the soul of them all; so to proceed with the method, we will give some notions first of external mortification with which we will open for us the path to the rest.

EXTERNAL MORTIFICATION

MORTIFICATION OF THE SIGHT

Being a blind man is part of innocence, Seneca said: and in truth by a sad experience we know that they are infinite who have fallen in vices and crimes, losing innocence by way of sight; the consideration thereof captivated a gentile philosopher who by his own hands put out his eyes, as Tertullian recounts *allegedly the same Democritus who coined the atom. It is true that a Christian cannot nor should imitate this unhappy [man] who by a crime tried to avoid other crimes; but one should mortify the sight in imitation of Jesus Christ our lord, who always had it modestly collected, by which motive the Evangelists recount to us the times that he lifted it [his sight], as if it were a singular and not accustomed thing in him. Therefore you make sure to mortify it in the following cases:

1. Abstain from looking at those objects which can raise in your soul sinful thoughts, such are, indecent figures, little decent comedies, especially if they go accompanied with dance, which by the circumstance of the way of dressing and leaping, one should consider it as a provocative cause of ungainly thoughts: and in effect, very many who during all the course of time of the comedy had had their concupiscence asleep, on seeing the dance start, would feel stormed by a horde of impure thoughts that burning them in the fire of slow pleasures, made them commit so many other mortal sins. Many are those who experience what Alipius, of whom St. Augustine recounts to us, who went to the theater with the intent of not seeing anything evil; but put there, saw, sinned and made others to sin. Do not go

then, to those reunions in which the attendees dress with little modesty, to the dances, I say, and evening parties; and when you go through the streets and plazas, never fasten your gaze on persons of the other sex, especially if they dress with less decency: and so that your care and suspicion may be greater, it fulfills my duty to tell you that there are certain persons, of whom the devil is served as if they were banners of hooks [trotlines], whose office is to recruit souls for hell.

2. Also turn away from the sight of vain, curious and not necessary things, saying as the Prophet: *Turn away, Lord, my eyes, so that they may not see vanity* *Ps 119. Knowing how to mortify oneself in these and other things as innocent and honest as they may be in themselves, is a most powerful way to proceed into perfection. From St. Francis Borgia it is read that when he was hunting with falcons, in the act of throwing themselves over the prey, he lowered his eyes and deprived himself of seeing it: and of St. Louis [Aloysius] Gonzaga, his history tells, that he deprived himself of seeing the most curious spectacles in which he had to attend by necessity. Do likewise sometimes, especially when by necessity you must go through the streets, plazas and public places. I said some times, not always, because to demand that you did it always, would be to not obtain anything by asking too much. It will cause you some repugnance at the beginning, I know it; but after you will experience great ease, and with it peace, joy and merit in this world and a great prize in the other.

3. When you do not want to mortify yourself but rather give a break or relaxation to your sight, seeing flowers, trees, gardens, buildings and other honest things in this style, and that do not involve the danger of sinning, accustom yourself to lifting your spirit to the Creator, thinking that he is the source and origin of all beauty, loveliness and order, and that those creatures or objects however beautiful have received from him the grace and order you see shining in them; and taking a step more, say: *If so great is the beauty of the things of the world, that is an exile, what will be the beauty of the heavenly patria?*

MORTIFICATION OF THE HEARING

1. You must make sure to mortify your hearing, not listening ever to impure stories, indecent conversations or songs, that as St. Paul says, corrupt the good customs, and to [our] disgrace so many abound in our unhappy days. The devil is served by these indecent and evil speakers as by a hook to fish souls, or like the hunter of birds, as a lure to seize the innocent and unwary little birds. Oh! How many, how many are heard every day exclaiming: never would I have sinned nor known of such indecencies, if not had I heard such conversation, expression, etc. Flee therefore from the indecent and evil speakers.

2. Also keep yourself from hearing murmurs, defects about persons and of things of the world; those who even when they do not cause you any other harm, at the least will fill your head with a thousand impertinent things, that coming of a horde at the time of prayer, mass, and the other devotions, will disquiet you and will distract even the greatest. When you find yourself among those who so talk, make sure, if you can, to distract them, moving from the conversation or making them some useful question: and if this stratagem did not supply the desired effect, leave if you can: and rather with a serious and severe semblance make them understand that such conversations do not merit your approval: and do not doubt it, they will correct themselves; because the holy Spirit says: *The cold north wind dissipates the clouds, and the sad face reprimands the tongue of the murmurer.*

MORTIFICATION OF THE SMELL

Mortify the smell; fleeing from vain scents, like essences, bars, balsams, fragrant waters, etc.; because who uses such things proper of effeminates, indicates to be a sensual person. That God as supreme lord is honored with incense and other aromatic things is well conformed to reason; but that a mortal uses them who in a little while must be fodder of maggots, foul-smelling, revolting and abominable, it is supremely reprehensible. Keep yourself then from scents, rather make sure to suffer with patience the evil smells of the hospitals or bedrooms of the sick, imprisoned etc. because for it God must reward you, as he promises in his holy Gospel.

MORTIFICATION OF THE TONGUE

You must take great care in mortifying the tongue so that it does not slide into vain word, useless, of self-praise or ungainly, in maledictions, blasphemies or other things that can be injurious to God, detrimental to yourself or to neighbor. *He that does not sin with the tongue*, says the Apostle St. James, *is already a perfect man*: and explaining these words Origen says: *that he that has the happy luck of freeing himself from the sins of the tongue, one can affirm of him that he is truly perfect; and one can presume that he who has achieved to tame the tongue will easily direct and govern his affections.* And in effect; experience teaches us that the tongue is the university of wickedness, and that even spiritual persons are taken by the devil in the snares of the tongue. Because of that it is indispensable to have an exquisite care in governing it, and to this end to take advantage of the advice that St. Bernard gives, saying: *Bis ad limam, quod semel ad linguam: to pass two times through the file, what the tongue must pronounce only once:* having us understand that before you speak, you must consider thoroughly if what you are going to say is or is not according to the will of God, if it will be of benefit or of harm to your neighbor. With this reflection you will avoid many words which after being said, you would regret. Speak then, little, conform to the advice of Seneca who said: *never I regretted having kept silence, but I have having spoken.* And the holy Spirit assures that *speaking much sins are not lacking.* Be silent, then, I repeat, and do not talk without necessity, charity, and obedience and to the effect you can make use of the following warnings:

1st. Think how God writes down the words that you say and that he will ask you account of them all on the day of judgment, even of idle words, as his holy Gospel tells us.

2nd. Before speaking, lift up your heart to God, and ask him grace to not go too far, saying with the Prophet: *Put, Lord, a seal on my mouth; and on my lips a door that shuts them from all sides,* so to speak according to the due circumstances.

3rd. Flee from those conversations, persons and places in which you know by experience that you slip in speech, or drain your spirit.

4th. Do not joke around nor provoke to heavy jokes, nor use wordplay that can be taken in a bad sense or that can sadden your neighbor.

5th. Speak with simplicity and innocence, and without fiction; but never take to the plaza the offenses of your neighbor; and even when they are already public and known, or are natural defects, it will always be good to take the better side, that is to be quiet, because nobody likes his defects publicized or spoken about.

6th. Abhor disputes, or standing stubborn on your ground: when you must manifest your opinion, do it with modesty and sweetness, with desire that the truth triumphs, and never by leaving with your own

[truth], nor by the urge to fulfill your whims: much to the contrary, if your conscience permits it, prefer to accommodate to the opinion of others before insisting; because this is of great spiritual benefit, because it is a wise thing, that better it is to be modest than stubborn. How many altercations, separations and sins will you avoid practicing this advice!

7th. Never say a word that yields to your own praise, nor tell what you have said or done with the object of being taken as wise, valiant, or virtuous, because for the same [reason] that praise in one's own mouth does not feel good, you will be contemptible. To not offend then in a thing of such importance, remember that God sees you, hears you and will ask you account of what you say.

MORTIFICATION OF THE PLEASURE

In a thousand ways one can exercise mortification of the pleasure: and it is of so great interest, that St. Gregory did not hesitate to affirm: that *who does not make sure to overcome gluttony, in vain will promise to overcome the other vices.*

Have then as an indisputable maxim or as a fundamental principle that man must not live to eat and drink but that he must eat and drink to live. One must eat and drink to sustain nature, and not to gift the senses; and these principles are those that must regulate the quantity and quality of nourishment. *He that does not mortify himself in food,* said St. Catherine of Sienna, *it is impossible that he can keep his innocence, since for gluttony Adam was ruined.*

All immoderation in food and drink is detrimental to the body and to the soul. Now it is not doubted that the greater part of infirmities are the effect of gluttony. Apoplexies, diarrhea, obstructions, pains of the stomach, those of the side, and other evils that would be too large to number, commonly not recognized another cause than excessive nourishment. But these infirmities of the body although great evils, are very insignificant in comparison to the spiritual evils that gluttony results in.

It is impossible, said Casiano, *it is impossible that he who is full of food does not experience impure temptations:* and behold because the Saints who had such high esteem of chastity, refrained with such care from gluttony. St. Thomas Aquinas says, that *when the devil temps a person with gluttony, and is conquered, he ceases then from tempting him with impurity.* St. Jerome writing to the virgin Eustochium said to her, *the wine and the youthfulness are a double incentive to the desire of illicit pleasure.* And among other things he added: *I advise you that as a spouse that you are of Jesus Christ, flee from wine as from a poison.* And Solomon in the Proverbs says: *Wine is lustful; it is tinder* of incontinence:* and later he asks: *for whom will the laments be? Is it not true that they will be for those who are given to wine, and who make sure to finish the cups?* Because the devil knows all this, who is pleased by our disgrace in this and in the other world, he has made open so many taverns, diners, cafes and liquor factories, that are like so many other factories of gunpowder to make war on chastity and the other virtues, for from impurity all the other evils are born, even heresy, according to our adage: *there is not a heretic without a woman.*

And so to free yourself from evils so great, be alert with food and drink: never enter a tavern, diner or cafe, except out of necessity: nor eat nor drink but in the customary hours: and then send the blessing over the food before starting to eat, and on concluding give thanks to God for it. Do not want to become similar to those filthy animals, who put under the holm oak swallow the acorn without lifting their head, to see who bestows on them the gift; rather on starting to take food, lift your thoughts to God and once in a while tell him internally: *Lord, I eat not nor drink to delight myself in these things,*

but to nourish myself and to have strength to serve thee. But, I want to say, not for this that it be an offense feeling pleasure in food, because that is natural and well ordered by God; but it would be [an offense] if one ate for the pleasure as for an only end. It is not the same to eat with pleasure than to eat for pleasure: the first is licit because without the incentive of the pleasure who would eat? The second is a sin and defect because it is to invert the order, it is to place as the end what only is the means or instrument: it is to enjoy what one should only use: it is in the end to destroy that maxim that we left settled, that *man must not live to eat and drink, but drink and eat to live.*

It is a very laudable act of mortification not to ever complain about food or drink: it is well-placed in reason that the superior looks after [the well-being of] the rest; but an individual may never say that it is raw or cooked, cold or hot, bland or salty; rather may he eat what they bring and in the way that they bring it, unless he knows it to be harmful for him to the body or the soul, as if it were a thing that would cause him some indisposition, or would oppose some precept. St. Thomas never asked for some food in particular, and always said that with what they presented him he was satisfied. St. Ignatius never refused a dish, nor complained even if it were badly cooked or made. St. John Climacus also ate of everything and did so very slowly so that the rest were eating to finish together. Also it is an excellent mortification to deprive yourself or abstain from those vegetables or fruit that are most akin to your own pleasure, and doing it with stealth, you can practice many acts of virtue, presenting or offering to God these sacrifices and gifts, taking up the cross of Christ, and not being as those whom St. Paul laments with tears, who are enemies of the cross of Christ and whose God is their belly.

MORTIFICATION OF THE TOUCH

Never do or touch any ugly thing, because you already know that that is a horrendous sin. You shall abstain also from that indecent and low custom that some have of playing or grabbing, and other similar tangles[love affairs], for being an intolerable and improper thing: do not forget that adage: *game of hands, game of villains:* not only then must you not do it with persons of the other sex but neither with those of your own; and not only for being against good education but also for being against chastity.

MORTIFICATION OF ALL THE BODY

The fiercest and most cruel enemy of our soul and the most fearsome is our body or the flesh, now because it is always with it [the soul], now because it is the most tenacious; so that it can be said that every day it assembles snares for it to make it fall in sin. It is an untamed horse that easily gets out of control, difficultly obeys the bit, or it is reduced to serve the spirit for it to [act] trained; so that as soon as the bridle is let loose, it will not only demand what is just, and what we rationally should grant it as needed, but it will also drag us into passion. We should not forget that we have to take care of the body like we would take care of a farm animal, to which we would give what is necessary to serve us from it and not to pamper it, under penalty that becoming too healthy, it would not accept the yoke or carry the load: then we must do the same with the body, that is, we must give it what it needs to live and work, but not to pamper it, under penalty also that flourishing it becomes untamed, and throws us into all disorder, making us live not according to reason but according to passion like irrational animals and even worse on account that those [animals] are equipped and are ruled by natural instinct, which without dispute comes to be lacking for the person who lives according to passion. As the doctor on

taking care of a sick person orders him to the point on his diet, that is, that he is deprived of eating and drinking not only in the quantity, but also in the quality of certain nourishment that he knows to be harmful for him; ordering him also to be preserved from not very heathy air and from conversations, prescribing him at the same time the medicines that he deems most suitable, and analogous to the restoration of his health; in this way, nor more nor less it is indispensable to treat our sick body of the passions and evil inclinations: it is necessary to start with the diet, depriving it or moderating it of those delicacies or drinks that can irritate or propel the passions, separating it from those persons and places that can bring it some spiritual detriment, administering at the same time certain mortifications, like other medicines, under the advice of a prudent and wise director, or at the least to suffer with patience and without complaining those things that mortify us without us looking, now they may come from the neighbors, now from animals and insects, or now at last from the elements or from nature; as for example, to suffer with patience and with the spirit of penitence the cold and not being able to warm oneself or approach the fire in winter; the pain of the head in spring; the heat, flies, fleas, etc. in summer; the mosquitoes or bedbugs in fall, etc.

I know a certain person who when the fleas bite him, speaks of this fortune to himself: “Look, these bugs bite mortals like this, because the first [mortal] and father of them committed just one sin: yes, then, for just one sin of one, they bite all mortals, with how much greater reason should they all bite you who have committed so many sins?” And he permits them that they do their duty, biting and feeding themselves on him, suffering with the greatest patience in the spirit of penitence this mortification. If you do not achieve so much, because you have less virtue, suffer at least a little more than until now: think that you will suffer more in hell, to where you will go if you have the misfortune of dying in mortal sin; or in purgatory, to where you will indispensably go if you do not mortify yourself now, or do not do penance of your venial offenses or of your mortal offenses even though they are already confessed; because now you shall remember that the catechism says, that with the sacrament of Penance, the pains of hell are pardoned, but not all of the pains of purgatory, that the sinner deserves.

It would be good for you and very useful that you do some other voluntary mortification also, in imitation of St. Paul, who said: *I chastise my body to reduce it so it may serve the spirit:* but before practicing voluntary mortifications, consult it with your director, with humility and gentleness, and he made in charge of your health, occupations, and other circumstance, will tell you what you can do that may be more agreeable to God.

INTERNAL MORTIFICATION

SENSITIVE APPETITE

The sensitive appetite entails two powers: one is called irascible and the other concupiscible: these two powers are the seat of the passions. By this word *passion* we understand the disordered movements of the sensitive appetite, that the objects getting carried away with a certain impression on the senses, makes a similar movement is called passion.

Eleven are the passions: six of the concupiscible part and five of the irascible part. The first six are: love, hate, desire, aversion [flight], joy and sadness. The five of the irascible part are: hope, despair, fear, confidence [audacity] and wrath.

The passions in themselves are neither good or evil. They can be compared with the humors of the body that if they are well-balanced, cause or preserve corporal health; but if they are unsettled, bring about as a result infirmities, and in the end death: so are the passions, if they are ruled and ordered by reason, are a mineral of moral virtues; but if they are unsettled, are a source of vices, guilts and sins. For this reason it is appropriate in a great manner to have them totally subject to the laws of reason and if perhaps, without warning, they arise against her [reason] as untamed horses, then on correcting on it, to subject them with the reins of the same reason. From having thus mortified the passions, it follows the inappreciable good of the tranquility of the soul, the peace of the heart and now in this world an anticipated heaven is enjoyed.

MORTIFICATION OF THE IMAGINATION

The imagination cannot be idle; it is appropriate therefore to have it always occupied in useful things to the effect the following advice will server you:

1st. Make sure to give it food for useful and beneficial thought, taking great care to get rid of evil thoughts at the moment, because if one time you let them enter, you will not toss them away so easily.

2nd. Guard the doors of the corporal senses, keeping them shut to whatever can be detrimental to the soul; for you must know that in vain one works to mortify the imagination, who does not make sure before to mortify the corporal senses.

3rd. Do not ever be idle: make sure always to be occupied in things of the service of God, of the good of your neighbor, and in what the duties of your state demand: because the imagination so occupied, will not fade into useless or harmful things.

4th. Consider that you are in the presence of God, that he is that Judge that must judge not only your words and deeds, but also your thoughts. And before this God Judge will you dare to think on what you would not dare before a man who could penetrate your thoughts?

MORTIFICATION OF THE UNDERSTANDING

The understanding is the root of whatever good and bad there is in man. A great sacrifice made to God is he who yields his own understanding or judgment especially in the following cases:

1st. In separating or conquering the apathy or negligence in knowing the things of his obligation, those things that each one should know perfectly, so not to incur the indignation or reprobation of God, as the Apostle says with these words: *He who ignores will be ignored.*

2nd. In subjecting his own opinion or judgment to that of his superiors, judging correct what they command, obeying always, if what is commanded is not contrary to the law of God.

3rd. In subjecting his own judgment or opinion to the opinion of the other, even when he may not be as wise or superior, unless in evil things, because in this case one cannot nor should subject it; but outside of this case, to make sure not to dispute nor to insist, but to condescend, because condescension, as St. Francis de Sales says, is the daughter of charity, and engenders and nourishes peace and love in families and among neighbors.

4th. In mortifying the desires of knowing harmful and useless things, now may it be what they teach in prohibited books, now what say murmuring persons who have pleasure in telling other peoples lives, or what happens in the houses or in the population.

5th. To not judge the works nor words of others, unless the office of superior obliges [him] to them, because he ought to keep watch and suspect the persons that are subject to him over what they say do or can do, or to correct them if they have done or spoken evil, or to prevent or impede it; but regarding the rest, to judge of them always the best that one can: and in things evidently evil, to judge always with pity, considering that we have very many defects, and that if we would find ourselves in the place of our neighbor, and God did not stop us we would be worse than him.

MORTIFICATION OF THE MEMORY

The memory one must mortify in the following things:

1st. Refrain from vicious thoughts, and make sure to forget the grievances that our neighbor has done to us: to do the same with lustful things that have been seen or heard and whatever other evil thing that comes to the memory.

2nd. To close the door to all vain and useless thoughts that fill the soul of imaginations and impede attention to prayer.

3rd. To not give place to thoughts as good as they may be, if they come out of time, as for example in prayer, mass and the other devotions, if they are not conformed to these same works. And so that the memory is well-occupied, there is nothing like exercising to be always in the presence of God.

MORTIFICATION
OF SELF LOVE AND OF ONES OWN WILL

The venerable Blosius speaking about mortification of the will, says, that it cannot be offered to God a sacrifice more agreeable than the [sacrifice] of ones own will: and in another part says, that whoever mortifies his own will to do the will of others for the glory or love of God, pleases the Lord more than if he fasted much time on bread and water, and if he rigorously macerated himself with disciplines. And to the contrary, the evil is so great that ones own will not mortified causes to the soul, that St. Bernard says, *that there would not be hell, if there were not one's own will.*

One must exercise the mortification of his own will in the following cases:

1st. To figure out or to put great care in knowing what is the will of God in each work that one must do.

2nd. To ask God this mortification, distrusting oneself and putting in him the trust, considering that all is possible with his holy grace.

3rd. To say frequently these jaculatories or similar other ones: *My God, what do you want me to do? Teach me, Lord, to deny my own will and do thine. Thy will be done like on earth as it is in heaven. I do not want, my God, but what Thou wantest. Make of me, Lord, what pleasest thee.*

4th. To make sure to do the will of others rather than your own in those indifferent things, that can be done or not licitly, or do them in this or that way, subjecting yourself to all for the love of God. This holy practice is of great benefit, by the acts of your own subjection going accompanied by those of other virtues, and if the occasions that very often are presented to us, are made use of with care, it will please God much and you will go very quickly through the way of perfection. In this many people, that are reputed as spiritual and lovers of perfection, lack, and in reality they are [this] very little: excellent and very good while they can do what they wish in the way they want without the least subjection nor contradiction; but make them a little resistance, oppose their will, and you will see them in a moment

send sparks of fire, sharp words, scowl, manifest their anger with a glare, disposed to outbursts, and easier to light in fury at the first encounter, like a match at the touch of a rough object. To these one can apply that saying that so suits them: *Saints in the plaza [marketplace] and devils in the house.* *(The words plaza and house [casa] are complete rhymes), because they are unbearable since there is no one who passes whereby they win nor whereby they lose. Unhappy!

5th. To exercise oneself in doing many acts contrary to ones own will, not only in those things that the will is viciously inclined to or are desired; but also in the indifferent that one has some affection to, and this completely properly is to deny oneself.

6th. To make sure to become in everything as a model of Jesus Christ, fixing with your heart a great desire to be humbled and despised by all, and for the same [desire] to flee from the positions of authority and honor and to embrace the despicable and vile ones. To not refer ever to anything that yields to ones own praise, the glory of God and benefit of your neighbor not forcing it. On being reprehended, even when you find yourself innocent, to keep quiet and not excuse yourself, offering it all to God, and considering that your own sins, either actual or passed, deserve this and much more: and in all of it not to feel to be had as humble and virtuous but as guilty and imperfect.

7th. To have a quick and determined will to do not only what your superiors command but also what you know they want, without waiting for them to manifest and command it.

8th. To root up from your heart all affection to created things, so that you love not but God and for God. This detachment of created things is most useful to go forward in perfection. Therefore you must take great care in not having affection for anything however small or vile it may be, because at times these things occupy the heart as much or more than the great things and than those of much value, shine, and rarity. From here follows that at the moment of feeling an affection to such little things and trifles, it is indispensable to deprive yourself of them before your heart becomes too attached to them; because all disordered affection to creatures closes the door to the love of God, and opens it to the love of self: having understood that however much you possess or use in this world, you must have it without affection or attachment, being always disposed to leave it all, always that you esteem it advisable, and not to value them but in however much they are useful to serve God.

9th. To embrace jobs, sorrows, injuries, affronts and reproach with entire resignation to the will of God: and in order to walk to perfection one must do of the four following manners:

1st. To suffer with patience the things as arduous and difficult they may be, conforms to it of St. Paul who says: *In tribulatione patientes:* patience in tribulation.

2nd. To suffer not only with patience but giving thanks to the Lord for the benefit that he dispenses on us, making us enjoy the chalice that he reserved for himself and for his most chosen friends.

3rd. To suffer not only with patience and thanksgiving, but also with joy, in imitation of the apostles, of whom is read that, *they left joyful from the presence of the tribunals for having had the blessing of suffering disgraces for the name of Jesus.*

4th. To suffer not only with patience, thanksgiving, and joy, but also with desires of suffering more and more for the love of Jesus Christ in imitation of him who being nailed on the cross, with so great bitterness, disgraces and pains of death, still burned in thirst of suffering more. And in those who with all truth love God, at the proportion of the living that is love, is also vehement the desire to suffer, reputing adversities as glory as St. Paul assures of himself: *Far from me to glory myself in any other thing than in the cross of my lord Jesus Christ.*

Here you have, Oh very beloved Christian, what you must do if you want to follow Jesus Christ: you must deny yourself, take up your cross and go in his place: whoever does not practice this, will never be perfect. Even when our nature loathes it, it is indispensable to make it yield to it. But, what sorrow! This is what is not done. Jesus Christ has many who follow him to the Tabor; but to Calvary, how rare! I want to say that when he sends prosperity and glory, all are friends of God; but on sending sicknesses, disgraces or other evils, then they turn their backs to him. You may not be of the number of these, but take what he gives you. If he sends you prosperity, give him continual thanks, admiring his goodness; and if he tries you with disgrace, conform yourself to his will, believing that this is appropriate to you and that he suffered even more for you without deserving it: and in this way you will be able to arrive at last to the celestial glory, that I so desire for you in truth. Amen.

PATIENCE
WAYS TO ACQUIRE IT

Christian! In this valley of tears and sorrows you are an exile; and behold for patience is to you as essential as the bread that you eat. Do you want it in truth? I promise you it, without fear of you disproving me, so long as you practice the following advices:

1st. *Being angry, keep silent*. You must do no action nor utter any word carried away in wrath, because afterwards not only would you regret what was said or done, but also the evils that you had caused with your outbursts would be perhaps already irremediable.

2nd. Remember that if God had taken your life from you when you sinned the first time, now you would be burning already in hell, suffering there much more than now here; and if they gave you to choose between what now you suffer and what there you would suffer, would you not prefer this to that of hell? Well then take care that God commutes you in these sorrows those that there you would have to suffer. And will you not suffer them?…

3rd. Lift up your consideration to heaven, and see how great is the glory that there awaits you, if you suffer with patience: the sorrows of this life can not be compared to the glory and reward that God will give you for them after: and you must know that, as St. Gregory says, nobody can arrive to the great prizes of heaven but through the way of great labor and these labors must be suffered with patience and in grace, otherwise they serve nothing to go to heaven.

4th. Think about that nobody will be crowned from glory without having suffered with patience and grace; so that, St. John saw that all the saints of heaven carried palms, that are the symbol of martyrdom or the patience with which they had suffered the sorrows of this life. Read the lives of the holy men and women, those of Jesus and Mary, and you will see with what patience they suffered their calumnies, persecutions, privations, and every class of torments, nevertheless being innocent; and you, miserable sinner, that would have to burn so many years in hell, will you not suffer?

5th. Are these examples not enough to calm you down? Then I am going to put another before your eyes, that I believe will move you: come with me, we are going to Calvary… Do you see those two that are at the side of Jesus? Well they are two thieves: both suffer a same class of sorrows, both are there executed;… but what so distinct end that of the two! The one goes from the torture to paradise,

and the other from the cross to hell, and why? Because this one despairs impatient, while the other suffers his sentence with patience. Understand then that all men carry their cross in this world; but with this difference, that he who carries it with patience, grace, and humility, persuaded that by his sins he deserves that and much more, will go to heaven with the good thief; but he who carries it raging, blaspheming and despairing, will go with the bad thief to rage for an eternity in hell.

6th. The virtue of patience you will obtain asking it with humility to Jesus and to Mary most holy, praying to them to this end every day in the morning an *Our Father* and three *Hail Mary's*. In your labors say with frequency: *My Jesus, assist me: Virgin most holy, help me: may it be for the love of God: may it be in discount and satisfaction of my sins*. At night examine if you have failed during the day and if you find you have failed, say as many *Hail Mary's* as how many were the failings.

NOTICE

So that patience may be fruitful and meritorious, it is indispensable to suffer your sorrows in the state of grace; because when one is in mortal sin suffering much with patience serves him nothing for gaining heaven: only it serves him for the earth, I want to say, to gain temporal goods. And so that this is understood better, I want to make use of the same comparison or example that Jesus Christ exhorted his disciples to patience with, announcing to them that while they live in this world, they will be like a woman that is in labor, who which in the act of birthing suffers, it is true, intense pains; but afterwards she considers them well employed with the joy that it causes her on seeing that she has given to the world a beautiful child. In effect: the true Christians while they are in this world, are like mothers that are in labor: the sorrows and labors inseparable from this valley of tears give them much to suffer , and cause them some sadness; but at the end of life they will rejoice upon seeing that they have given birth to such great and good works for the celestial fatherland. But just as that mother who is delighted by the happy success of her birthing, would feel most bitter afflictions if after suffering so, she saw the fruit of her womb dead, seeing that instead of being to her a consolation, he would have to serve only as fodder of maggots; in the same way every Christian gives, so to speak, birth to the celestial fatherland, as so many other live children, and the most beautiful, all the good that he does and the evil that he suffers with patience, if he is in the grace of God; but if he is in mortal sin, the good works that he does and the labors that he suffers with patience are like so many other children who he gives birth to in the middle of the pains of this life; but dead children, who only serve for pasture of the earth, I want to say, to obtain earthly and temporal goods, but not celestial ones, since they are dead works. Therefore PATIENCE AND GRACE; and if some time there is fragility of losing this grace, or of falling into sin, make as soon as possible a fervent act of contrition and confess as soon as you can, so to not have the unhappy luck of giving birth so many dead works, without them serving you for the celestial fatherland. Nevertheless, may the sinner not leave out good works and suffering evils with patience even to obtain from God the true conversion; but be persuaded that even when one works those and suffers these, while not being in the grace of God, never will he merit heaven.

OBLIGATIONS
OF VARIOUS STATES

OBLIGATIONS OF THE HEADS OF THE FAMILY

1. To maintain the family according to his own state.
2. To not squander the estate [farm] in games nor in vanities
3. To satisfy duly the salary to servants, day laborers, etc.
4. To keep watch over the customs of his sons and dependents.
5. To make sure that they frequent the word of God and the holy Sacraments.
6. To correct them with prudence.
7. The chastise them without the passion of wrath, etc.
8. To treat them with benevolence.
9. To keep them occupied.
10. To attend them in their infirmities.
11. To edify them with the good example.
12. To commend them to God, and to provide them good masters [teachers], masters [bosses], etc.
13. To ensure the due separation between sons and daughters and persons of different sex.
14. To not admit some person who can with his conversations or in whichever other manner be a motive of scandal to the family.

OBLIGATIONS OF SONS [CHILDREN] AND DEPENDENTS

1. To see and consider the parents and masters as representatives of God.
2. To love them from the heart.
3. To respect them duly, and to speak well of them as much in their presence as being absent.
4. To obey them with promptness
5. To serve them with fidelity
6. To aid them in their necessities
7. To suffer their defects, keeping always silent.
8. To pray to God for them.
9. To take care of the things of the house.

OBLIGATIONS OF THE HUSBANDS

1. To love the woman as Jesus Christ the Church
2. To not disregard [despise] her, because she is an inseparable companion.
3. To direct her as an inferior.
4. To take care of her, as the guard that is of her person.
5. To maintain her with decency.
6. To suffer her with all patience.
7. To attend her with charity.
8. To correct her with benevolence.

9. To not maltreat her with words nor deeds.
10. To not do nor say any thing before the children, although small, that can be to them a motive of scandal.

OBLIGATIONS OF THE WIVES

1. To appreciate the husband.
2. To respect him as her head
3. To obey him as [the] superior.
4. To attend him with all diligence.
5. To help him with reverence.
6. To answer him with gentleness.
7. To keep silent when she is angry and while her anger lasts.
8. To bear his defects with patience
9. To repel all familiarity.
10. To cooperate with the husband in the education of their children.
11. To not waste the things of the house nor their goods.
12. To respect the parents-in-laws as parents.
13. To be humble with the sisters-in-law
14. To maintain good harmony with all those of the house.

OBLIGATIONS OF THE YOUTH

1. To attend the doctrine
2. To respect the ancient
3. To avoid dangerous diversions
4. To flee from idleness and suspect company
5. To not retire late at night
6. To mortify ones own body.
7. To flee from infatuations, profane songs, etc.
8. To not take anything secretly, although it be of ones own house.
9. To pray to God and to take advice from prudent men, so to get right the state that one should take

OBLIGATIONS OF YOUNG LADIES

1. To observer supreme modesty in whatever action.
2. To be well regarded in words
3. To not desire to see nor be seen
4. To not dress with vanity
5. To flee conversing alone with men
6. To abhor courtships, dances, theaters, etc.
7. To love the exercises of mercy.

8. To not be idle not even an instant.
9. To do some discrete mortification

OBLIGATIONS OF WIDOWS

1. To be a model of virtue to the young and married ladies.
2. Friend of withdrawal [retreat]
3. Enemy of idleness
4. Lover of mortification
5. Given to prayer
6. Protective of ones good name.

OBLIGATIONS OF LANDOWNERS

1. To give thanks to God for ones goods.
2. To not place in them your trust.
3. To not increase them with usury
4. To not conserve them with injustice
5. To not be served of them to encourage some passion
6. To be charitable with the poor and with the Church
7. To think often that the rich are very in danger of condemning themselves, because of the evil use that they make of riches

OBLIGATIONS OF THE POOR

1. To resign oneself to the will of God in ones poverty
2. To not appropriate others things although it be under the pretext of poverty
3. To find a way at last of providing oneself an honest welfare
4. To make sure to become rich in eternal goods
5. To remember that Jesus Christ and Mary most holy also were poor

OBLIGATIONS OF MERCHANTS

1. To content oneself with a moderate gain
2. To give to all what is just in weight and measurement
3. To not falsify the merchandise
4. To not get the better of everyone in general causing misery to the people
5. To abstain from every species of fraud or trickery.
6. To be charitable with the poor.

OBLIGATIONS OF ARTISTS AND DAY LABORERS

1. To offer to God with frequency all the privations and fatigues
2. To work with all diligence and exactness

3. To not work on the feast day; to not grumble nor blaspheme
4. To not retain others things
5. To not cause expenses or do harm to ones own masters [bosses]
6. To not waste time
7. To not miss the given word
8. In work to not murmur, nor to have free conversations, etc.

FOUR ADVICES OF ST. IGNATIUS

1st. Have, in how much you can, your heart in God and God in your heart, thinking continually on him.

2nd. May the most holy will of God be the center of all your desires and the beginning of all your actions.

3rd. Do not ever lose sight of God as much in public as privately

4th. May the life of Jesus Christ be your model in every place and in whichever state in which you find yourself

MOST IMPORTANT MAXIMS

1st. You must die, and in the hour that you least think. As much if you think it as if you don't think it: as much if you believe it as if you don't believe it; you shall die and be judged: and you will save yourself or condemn yourself according to the good or the evil that you have worked, and from that you will not escape, no matter how much you say or do.

2nd. And what advantage will you have acquiring all riches and obtaining all honors and giving the body all pleasures, if you lose your soul?

3rd. Riches and honors shall remain in the world; the body in the sepulcher to be food of worms; and the soul in sin, as [the soul] of that epulo*, in hell [*referring to the rich man in the story of the beggar Lazarus]; where the Gospel tells us that he [the soul] was buried.

Maxims

FOR EACH DAY OF THE MONTH

1st. God sees me. God hears me. God must judge me.

2nd. God is my creator, my redeemer, my benefactor, my father: will I dare then, to offend him?

3rd. The soul is mine, is alone/only, is eternal…. Wretched is me if I lose it!

4th. The soul saved, all is saved: the soul lost, all is lost, and lost forever.

5th. Of what advantage will a man have to gain all the world, if he loses his soul?

6th. There is no peace, happiness nor contentment for he who lives separated from God.

7th. Death arrives in the hour that it is least thought.

8th. In an instant one sins; in an instant one dies, and in an instant one falls into hell.

9th. Death is in accordance with life.

10th. We are created solely for God and for heaven.

11th. All is vanity except to love God.

12th. A moment of pleasure… And afterwards?… afterwards an eternity of torments.

13th. Who will be able to dwell in the midst of the devouring fire of hell and among the everlasting burnings?

14th. What would a condemned man do if he had the time that I have? And I, what do I do?

15th. Hell is full of good desires not put to deed.

16th. The way of heaven is narrow, and they are few who go through it: the way of hell is broad and they are many who follow it. It is advisable to live with the few, to be saved with the few.

17th. To suffer brief and to enjoy eternal.

18th. Who disregards venial sins, will not take long to fall into mortal ones.

19th. In the hour of death nothing will console us but good works; nothing will give us sorrow but the evil that we have done.

20th. Was it not suitable that Jesus Christ suffered and so entered into his glory.

21st. Christ in fasts, I in excess; Christ naked, I well-dressed; Christ among sorrows, I swimming in delights…

22nd. Do at the present what you would want to have done in the hour of death, for in that instant you will want to do it; but already there will not be time.

23rd. Watch and pray so to not fall into temptation: Jesus Christ is who advises us.

24th. It is necessary to pray without ceasing.

25th. Without doing violence to oneself, one does not enter the kingdom of heaven.

26th. Woe to the world for reason of scandals! But more wretched even that one through whom scandal comes. Jesus Christ is who says it.

27th. What consolation do the condemned receive now from the crimes that they enjoyed in this world, and by those that they purchased hell?

28th. He that does not do all whatever he can to save his soul, either does not have faith or is a madman.

29th. To save oneself, it is suitable to have eternity in the head, God in the heart, and the world under the feet.

30th. If we desire to enter heaven, let us remember always that *the door of heaven* is MARY.

31st. The guardian angel is always with us: let us respect his presence, let us be grateful for his love, let us trust in his help, and let us have a tender devotion to St. Joseph.

Let us not forget ever to pray for the blessed spirits of purgatory, for the conversion of sinners and for the necessities of the Church and of the State.

FIVE SPIRITUAL MAXIMS

TO OBTAIN FINAL PERSEVERANCE IN THE DIVINE SERVICE, THAT IS THE CROWN OF VIRTUES, AND THE END OF OUR WAY TO THE CELESTIAL FATHERLAND

As it would be for us little advantage to take the way to go to heaven if we do not walk continually through it until arriving at the end; in the [same] manner as a person who wanted to go to Madrid, his desires and the setting on the way to that capital would be worth little if he was motionless on the road and did not practice the rest of the ways to obtain it; so also to not find yourself mocked in the hour of death, that will be the end of our pilgrimage, you shall make sure in the deal of all deals, that is the one of eternal salvation, to put in practice these five maxims, that if you keep them with all fidelity, you can be sure that you shall arrive happily to the fatherland of the blessed, in where you will enjoy God for all an eternity. Amen.

The first is: *Rather to die than to sin*. Yes; so you should be resolved; to leave/abandon it all before leaving/abandoning God. In this the observance of the first commandment of the law of the Lord consists. For that, St. Alphonsus Liguori cried out: *May everything be lost rather than losing God, and may all the world be displeased rather than God be.* But if by misfortune, our fragility dealt with, it happened for you to fall into some mortal sin, do not for that give place to mistrust nor to interior perturbation, by which the malign spirit will make sure to deceive you. What you ought to practice is to excite yourself then to sorrow and contrition of your guilt, considering what you have done; and to abhor it for being an offense of a God, whom you owe all your love for being your God, your creator, your redeemer, your father… and to resolve to confess it as soon as possible. You must carry yourself as a person who has drunk poison, who to throw it up before it takes from him his life, makes sure to then take an effective emetic: likewise if by misfortune you commit a mortal guilt, you must then vomit it by way of a holy and contrite confession, if you do not want it, like a strong poison, to precipitate you to the horrible and eternal sepulcher of hell. On the contrary do fear, Christian: see that you do not have but one soul, and that if you lose it, ay unhappy are you! You will go down to hell, from where you will not be able to go out *ever*; think on it well, that for all an eternity you must be either happy in heaven or condemned in hell…. Think that if you condemn yourself, you will make no use of the riches, the pleasures and the honors, and that with nothing of this world you will be able to change your wretched fortune.

The second is: *To separate yourself from the occasions of sinning*. If you do not do it so, certainly you will sin; because the holy Spirit says, that he who loves danger will perish in it. If you do not want to fall, you should do like the animals, that having to pass by some place in where they have received harm or have fallen, they leave from it although it be making some detour. Doing the contrary, it will happen to you what is observed in a house, that however much they clean it and remove the dust, if they do not kill the spiders, later it will return to being full as before from the webs they make; or well it will occur to you what happens to the farmer who has cut the bad weed, that if he has not pulled it up from the root later it returns to sprout like before. For if you know that in the dance, in the game, in the loving conversations with persons of different sex, in the treatment of this or that subject, in such place

or in such house you fell in disgrace of God, offending him, you must flee from there as from a plague-infested place, in where you found death.

The third is: *The prayer to the Lord and the devotion to Mary most holy.* As final perseverance is a gift especially from God, as our mother the Church teaches, and the Almighty does not grant it, says St. Alphonsus Liguori, but to those who ask him for it; for this St. Thomas teaches, that one must ask always so to be able to enter into heaven. Always we must say to the Lord: Thy holy kingdom come to us, now [the kingdom] of divine grace, and after [the kingdom] of eternal glory. In order to obtain these gifts, we must make use of the devotion to Mary most holy, as one of the most powerful means. She is the channel of heaven through where all the graces that we need flow, so to separate us from evil and to work the good. She is the door of heaven, as the Church teaches; and nobody obtains the mercy of the Lord but through her mediation, says St. German patriarch of Constantinople. For this motive you should commend yourself every day to Mary most holy, and to pay her the tribute of some gifts, as are, to pray the holy rosary to her with devotion, and to make some novena to her and some fast, if health and work permit you it: if you cannot do these things, deprive yourself at least of some of those [things] that you can do licitly, as for example to smell a flower, to drink a glass of water, to see or go to such point that would be of your pleasure, etc. Over all make sure to imitate her virtues, humility, gentleness, purity, and the love that she had to God and to neighbor. I advise you most especially that prayer that I have put for you among the exercises of each day, so that you pray it daily. Although it may be short, the motive for which you should not leave it off ever, I assure you that if you are constant in praying it, you will obtain by her intercession, now grace and after the eternal glory.

The fourth is: *The frequency of the holy Sacraments especially the sacrament of sacred Communion*. They are the channels of divine grace, of that grace that is the medication that gives health to souls. Jesus Christ instituted them to cure our spiritual infirmities, and to preserve us from relapses. In the manner that one who is sick, takes medicine to be cured of his evils, and makes sure to nourish himself with healthy and nutritious sustenance to the end of not relapsing on them; likewise if you do not want to relapse in your spiritual ailments, and to die eternally, you should receive frequently the sacraments of Penance and of Eucharist, to obtain by means of the first the grace of the curing of your sins, or to increase this curative grace and remission of them, if already you had obtained it; and by means of the second that it nourishes and strengthens your soul to keep you from falling into sin. In the sacrament of the Eucharist is found the bread of life. This is the living bread come down from heaven, that bread that contains in it all sweetness, and of which says the same Jesus Christ, that he who eats it with the due dispositions will live eternally: this bread is his very body, that he gave for the spiritual life of humankind. He that does not eat, then, the body of the Son of God made man; this is he who does not communicate frequently, ah how difficult it is, so as not to say impossible, that he lives with the life of grace! Would that man or that woman live much time, who does not take corporal nourishment but very rarely; for example once a year?… On the contrary, he who communicates with the due dispositions (I do not want to say with those that the highness of God requests, because these cannot be obtained, for God being infinite and we the same misery, but to be in grace and communicate with some fervor), he who communicates, I say, with the due dispositions, and communicates frequently, ah! How he runs full of health and of life through the way of heaven! For this St. Francis de Sales said, that in the space of twenty five years that he directed souls, by no other thing had he known that they were sanctified as much and almost were deified as with sacred Communion. But careful with

frequenting it in the disgrace of God, with venial sins committed with knowledge, by custom, for vanity or for other ends that are not upright and honest. Careful… and great care… to not deceive yourself, deceiving (what costs [matters] little) the director, to whom one must ask always permission and advice to verify it… The frequent Communion is one of the most useful things to the Christian, more pleasing and that more oblige Mary most holy, in the manner that Señeri el Juniore [the younger] says that he who makes a vow or promise to communicate twelve Sundays in a row (if before he communicated often), or twelve months in a row, or one time a month (if before he did not communicate often) in honor and glory of Mary most holy, in memory of those twelve stars with which St. John saw her crowned in the Apocalypse, he obtains from this great Queen and Lady of graces whatever grace that is asked of her; and if he does not obtain the supposed grace it will be because it will not be appropriate for him; but then she will grant him another greater and more useful grace than the one that he asks as experience has demonstrated. If only the faithful in place of making other vows and promises made this, certainly they would achieve better what they want!…

The fifth and last maxim is: *To enliven the faith that you are in the presence of God.* This maxim, commanded by the most High to the holy patriarch Abraham so that he were perfect, when he said to him: *Walk* as a faithful servant *before me and be perfect;* considered with attention, cannot but give the most happy result. Because who does not see most certainly his great importance? To think and believe these truths: *See that God sees you… See that he has before him [lit. has present] even your most hidden thoughts… See that in whatever part where you wish to hide yourself for offending him, you will always be before him,* and wanting to sin cannot be understood… Would it be possible to find a man who wanted to insult a powerful king in his very presence, and before his ministers of justice with the arms in the hand to avenge him at the least sign of his will? At not having lost the use of reason or at not being blind from a violent passion, I don't believe that it were possible. Nevertheless, this happens every day, at all hours, in all instances…. How many sins are committed at each moment, and all in the presence of a God infinite in grandeur and majesty!… and in the sight of innumerable creatures that all would work as ministers of his divine justice, if he ordered them to avenge his rights! … The air would suffocate the delinquent sinner with only an insinuation from God; the earth would swallow him; the water would drown him; the fire would reduce him to ashes; the… in a word, all the creatures would fight to his favor against the senseless sinners…. In consequence, then, will this truth well-pondered not be more than sufficient to separate yourself from guilt?… Enliven then your faith in it, it that well-meditated not only will keep you from sin, but will make you holy [a saint] and a great saint. So be it.

EXAMPLES
OF VARIOUS STATES.

Until now, I have proposed to you, beloved Christian, the way that you should follow, the means to persevere, and the way to be able to rise up, if by misfortune you fall, which is the sacrament of Penance: this sacrament requires nevertheless much disposition to draw near to him duly, because with the other sort, instead of rising up, you would sink further into iniquity, adding to your sins the enormous weight of sacrilege; and if so bad-confessed, you draw near to the sacred table, woe is you! What other new wickedness you would commit! You made prisoner of the Body and Blood of Jesus

Christ, and you would swallow, as St. Paul says, the condemnation. At last, then, on separating yourself from such an enormous crime, I am going to refer to you some examples of various states, copied from St. Liguori in his book titled INSTRUCTION TO THE PEOPLE.

1st. Example of a man who made evil confessions, and after when he wanted to confess duly, could not; because the same God expressed it well when he says: *You will look for me and will not find me and you will die in your sin.* St. Liguori says that in the annals of the Capuchin fathers it is referred of one who was had as a person of virtue, but he confessed bad. Having been gravely sick, he was warned to confess himself, and made call a certain Father, to which he said most certainly: *my Father, say that I have confessed, but I don't want to confess. - And why?* Replied the Father amazed – *Because I am condemned,* the sick man responded; *for not having ever confessed entirely my sins, God in punishment deprives me now of being able to confess well.* This said, he started to make terrible screams, and to tear apart his tongue saying: *Cursed tongue that didn't want to confess the sins when you could!* And so making into pieces his tongue, and screaming horribly, he delivered his soul to the devil. And his cadaver turned black as coal, and a frightful murmur was heard accompanied by an intolerable stench.

2nd. Example of a young lady who died also impenitent and hopeless. The Fr. Martin del Rio tells that in the province of Peru there was a young Indian girl called Catalina, who served a good lady, who subdued her to be baptized and to frequent the Sacraments. She confessed often, but kept quiet sins. Arriving at the trance of death she confessed nine times, but always sacrilegiously, and the confessions finished, she said to her companions, that she kept quiet the sins. These told it to the lady, who knew now for her same dying servant, that these sins of hers were some impurities. She advised, then to the confessor, who returned to exhort the sick girl to confess everything; but Catalina was obstinate in not wanting to tell those her guilts to the confessor, and she arrived to such degree of despair that she said at last: *Father, leave me, do not tire yourself any more, because you are wasting time.* And turning her back to the confessor she started to sing profane songs. And being about to expire and her companions exhorting her that she take the Crucifix responded: *What Crucifix no Crucifix? I do not know him nor do I want to know him.* And so she died. From that night they started to sense such noises and odors that the lady found herself obliged to move from the house; and after she appeared now condemned to a companion of hers saying that she was in hell for her evil confessions.

3rd. Example of a youth: in this example, it is seen clearly that principle, *either confession or condemnation,* for him who has sinned mortally, and that all the good works and penances, without confession preceding, serve for nothing to get out of the miserable state of guilt, unless one has a effective and true desire of confessing if then one cannot. The reason is evident: mortal sin has an infinite malice; so to cure this infinite wound, an infinite remedy is absolutely necessary: this infinite remedy are the merits of Jesus Christ applied by way of the Sacraments: it results then that if being able to receive the Sacraments, they are not received, or at least are not effectively desired to be received when one can, the remedy is never obtained; as unfortunately happened to the unhappy Pelagius.

It is told in the Chronicle of St. Benedict, of a certain hermit, called Pelagius, who placed by his parents to guard livestock, made an exemplary life; in such a way that all gave him the name of saint, and so he lived for many years. His parents dead, he sold all those short assets that they had left him, and he became a hermit. One time through misfortune he consented to a thought of impurity. Fallen in the sin, he found himself buried in a profound melancholy, because the unhappy man didn't want to confess it to not lose the concept of sanctity. During this obstinacy, a pilgrim passed by who said to

him, *Pelagius confess, that God will pardon you, and you will recover the peace you lost; and he disappeared*. After this, Pelagius resolved to do penance for his sin, but without confessing it; flattering himself that God maybe would pardon him without confession. He entered into a monastery, in where he was at the moment very well received for his good fame, and there carried a harsh life, mortifying himself with fasts and penances. Death finally came and he confessed for the last time; but so as for embarrassment he had left off confessing his sin in life, so he left it off also in death. Viaticum received, he died and was buried in the very concept of holy. On the following night the sacristan found the body of Pelagius over the sepulcher: he buried him again, but as on the second night as on the third he found him always unburied, such that he gave notice to the abbot, who united with the other monks, said: Pelagius, you who were obedient in life, obey also after death, tell me on behalf of God if it is maybe his divine will that your body is laid in a reserved place? And the deceased giving a frightful scream responded: *Woe is me who am condemned for a guilt that I left off confessing: look abbot, my body!!!* And at the instant his body appeared as an iron glowing red that flickered horribly. To the point that they sent everybody to flee; but Pelagius called to the abbot, so that he would remove from his mouth the consecrated particle that yet he had. This done, Pelagius said that they take him out of the church and toss him on a dung heap and so it was carried out.

4th. Example of the daughter of a king of England: this case is very similar to one before. The Fr. Francisco Rodriguez refers that in England, when there the Catholic religion dominated, the king Auguberto had a daughter of such rare beauty that she was requested by many princes. Asked by her father if she wanted to marry, she responded that she had made a vow of perpetual chastity. Her father begging the dispensation from Rome for her; but she remained firm in not accepting it, saying that she did not want another spouse than Jesus Christ: she only asked her father that he let her live retired in a solitary house, and as her father loved her, he tried not to displease her, assuring her a pension like was suitable to his rank. Later she was in her retreat, she began to do a holy life of fasts, prayers and penances; she frequented the Sacraments, and attended very often a hospital to serve the sick. Living such a kind of life and still a youth, she fell sick and died. A certain lady that had been her governess, making prayer one night, heard a great racket; and saw then a soul in the figure of a woman in the middle of a great fire and chained by many demons which told her: you must know that I am the wretched daughter of Auguberto. - How! Responded the governess, you condemned after a life so holy? - Justly I am condemned by my guilt answered the soul. And why? - Know that being a girl I was pleased that one of my pages, who I had affection for, read me some book. One time this page, after the reading took my hand and kissed it. The devil started to tempt me until finally with the same [boy] I offended God. When I went to confess, for shame I did not dare to tell this sin to the confessor, only I referred it to him as a dream that I had had that night. I started after to do penances and alms, so that God would pardon me it but without confessing it. Being about to die, I told the confessor that I had been a great sinner: the confessor responded to me that should have cast aside that thought as a temptation: after I expired and now I find myself condemned for all an eternity. And saying this she disappeared with such a loud noise that it seemed that the world was dented, leaving in that room such a stink that lasted for many days.

If this unhappy girl had drawn near duly to the sacrament of Penance, she would be singing to the Lord songs of praise in heaven; but now for her despicable and cursed shame she serves as a coal in

hell. And how many people there are of every state, sex, and condition that will experience equal punishment, if they do not come contrite to this Sacrament?

5th. Example of a married lady, very similar to the previous: St. Liguori also refers it. Fr. Serafin Razzi recounts that in a city of Italy there was a noble lady, married, who was considered as holy. At the point of death, she received all the sacraments, leaving very good fame of her virtues. Her daughter prayed continually to God for the rest of her soul. A certain day being in prayer, she heard a great noise at the door: she turned around and saw the horrible figure of a pig of fire that exhaled an insufferable stink; and such was its terror that she had thrown herself through the window; but a voice detained her which said to her: *Daughter, wait, I am your wretched mother, who they considered holy; but for the sins that I committed with your father and that for shame I never confessed, God has condemned me to hell; do not pray then anymore to God for me because you give me greater torment.* And this said, howling she disappeared.

Perhaps, beloved Christian, you will ask: is it possible that a soul condemned appears? To this I will respond yes; and so to remove doubt, I want to explain to you the reasons: listen to me then, and let us go through the parts. Do you well believe in the holy Scriptures and in the Creed? Certainly yes, you shall answer me, or on the contrary you would profess that you are a heretic. For the Scriptures and the Creed make known that our soul is immortal, and even with only natural reason it is known, as the same Ruso confessed who said, “Even if other tests of the immortality of our soul did not exist, the triumph of evil and the oppression of virtue right here on earth, this alone would remove whatever doubt that I had of it” Also you know and believe according to the Creed, in the remission of sins; that is to say, that as many sins that a person has committed, if he confesses them well, they are all pardoned for him; but if he dies without having confessed himself duly, even a lone mortal sin to remain condemned eternally. And so as the well ordered justice of the earth (that is a participation of the justice of heaven) has prisons and tortures to lock up and punish evil doers, also the justice of heaven has prisons and tortures in purgatory and hell, so to punish those who die in sin or not entirely purified. These principles settled, let us make use of a comparison. Have you seen or heard to refer, that at times the judge or the tribunal decrees that one of the prisoners be exposed to embarrassment, and that another be whipped through the most public setting? And not all the other prisoners must go out to the embarrassment, nor when he goes out there, all the inhabitants of the world nor just all those of that city through where he is walked see him. The comparison applies now. God our lord, supreme judge and absolute owner/master of the living and the dead, in whatever hour can ordain, and sometimes has ordained, that some of those locked up in the dungeons of hell, to their confusion and chastisement, and our utility, go out of that prison, and appear in the way most suitable to the end for which he commanded them to appear; and when they appear, it is not necessary that all the world sees them, it suffices some see them, and these announce it to the rest, so that chastising all in the head of another, they take great and special care to not make bad confessions, and so that by way of a general confession, accompanied by a true sorrow and firm purpose, they may amend and reform [lit. do over] all the evil deeds, to not have to experience after the same wretched fate. This is the fruit and utility that you should take from the reading of these and other examples.

6th. Example of a lady who for many years kept quiet in confession an indecent sin. St. Liguori refers, and but particularly Fr. Anton Coroccio, that two religious passed through the country in which this lady lived, and she who always waited for a foreign confessor, prayed to one of them that they

would hear her in penance, and she confessed. Later when the Fathers had departed, the companion said to that confessor having seen that while that lady was confessing, many snakes left her mouth, and that an enormous serpent had left to see outside her head, but again had returned within, and then he saw enter after it all the snakes that had left. The confessor suspecting what that signified returned to the town and to the house of that lady and they said to him that at the moment of entering into the living room, she had died suddenly. For three consecutive days they fasted and prayed to God for her, begging the Lord to manifest to them that case. On the third day the unhappy lady appeared to them condemned and mounted on a demon in the figure of a horrible dragon, with two snakes coiled up at the neck, and they choked her and ate her breasts, a viper on the head, two toads on the eyes, flaming arrows in the ears, flames of fire in the mouth, and two rabid dogs that bit her and ate her hands; and giving a sad and frightful cry said: I am the wretched lady who confessed to you three days before; while I was confessing my sins, they went out like filthy animals through my mouth, and that enormous serpent that your companion saw lean out the head and return inside was a figure of an indecent sin that I had always kept quiet for embarrassment: I wanted to confess it with you but I didn't dare to; for this it went back to enter inside and with it all the others that had left. God now tired of waiting so much on me, he suddenly took away my life and I precipitated to hell in where I am tormented by demons in the figure of horrible animals. The viper torments my head, for my pride and too much care in decorating my hair; the toads blind my eyes for the lascivious glances; the flaming arrows hurt my ears, for having listened to murmurings, obscene songs and words; the fire burns my mouth for the murmurings and dishonest kisses; I have snakes wound about my neck and they eat my breasts, for having carried them in a provocative way, for how low-cut my dresses were and for the indecent hugs; the dogs eat my hands for my evil deeds and ugly touches; but what most torments me is the formidable dragon in whom I am mounted, who gnaws my innards and is in punishment for my impure sins. Ah, that there is no remedy nor mercy for me but eternal pain and torments! Woe to women! She added that many of them are condemned for four kinds of sins: for sins of impurity; for finery and adornments; for witchcraft and for keeping quiet sins in confession: men are condemned for all classes of sins; but women principally for these four. This said, the earth opened and this wretched woman was buried in the depths of hell, in where she suffers and will suffer for all an eternity.

Make a reflection, Christian, and pay attention to how God our lord commanded this unhappy lady to go out from the prison of hell, that she may pass through embarrassment so that mortals may know the fortune that awaits them if they sin and do not confess well. If only you take from the reading of this horrific example the fruit that others have taken, making a good confession and amending oneself of everything! An author says that this case has converted more people than two hundred lents. The missionary Fr. Jaime Corella made a vow of preaching it in all his missions, for the great benefit that it caused to the faithful. Even a Prelate made a foundation so that in certain times of the year this case may be preached or read in church. But, woe is you, if you do not take advantage of it! Woe is you if you do not confess all your sins! Woe is you if badly prepared you go to receive the sacred Eucharist! Better were it that you had not been born.

There is hardly a crime that more offends God, than the sacrilegious communion. The holy Fathers demonstrated it with awesome examples and words. He who communicates in mortal sin commits a crime greater than Herod says St. Augustine; more horrendous than Judas, says St. John Chrysostom; more terrible than what the Jews committed crucifying the Savior, say other Saints; and therefore adds

St. Paul: he will be accused of the Body and Blood of the Lord; that is, says the Glosses, he will be punished as if with his own hands he made the Son of God die. The sacrilegious communion is a crime so enormous, that God does not wait to punish it in hell, but already starts in this world with infirmities and deaths; in the way that already in the time of the Apostles, according to St. Paul, many for their sacrilegious communions suffered grave corporal evils, and others died. St. Cyprian refers of some of his time, who were to receive unworthily sacred communion, who finding themselves overcome by intolerable pains of the innards until dying ruptured. St. John Chrysostom knew many possessed by the devil, for reason of this crime, and pope St. Gregory assures that in Rome the plague that happened suddenly made great havoc for the diversions, banquets, spectacles and impurities having continued in that city after the Easter communion, and St. Anselm refers the same of his time for many having fulfilled bad this precept. It is read in the life of St. Bernard, that a monk dared to communicate in mortal sin; but, horrible thing! Hardly had the Saint given him the sacred Host, when he burst like Judas, and like him was condemned eternally.

The celebrated Fr. Arbiol refers that there was in a certain town a lady who on a very solemn feast was to confess and the confessor finding her in voluntary near occasion said to her, he could not absolve her if she did not separate herself first from the occasion, and that on that day she could not receive the sacred communion; but she wanted to receive it without listening to what the confessor told her, and at the moment that she took the sacred Host in the throat, it choked her ending up dead in the same church in the presence of many people.

A great number of cases of this nature I could refer to you, not only ancient but also modern, although at the present they don't occur as much, for the reason, as I believe, that the good for fear withdraw from frequenting the holy Sacraments, and Jesus for the love that he has for us and for our good, prefers to leave the sacrilegious visibly unpunished, that the good receive him frequently, who did not dare to receive him fearful for the punishments of profaners; But if he does not punish these last ones visibly, already he does it invisibly, with blindness of the understanding, with hardness of heart and with his abandonment in this world, and after in the other with the eternal pains of hell. Commend yourself to Mary most holy so that she may obtain for you the aids that you need to be able to receive frequently and worthily the holy Sacraments.

And to the end that you may know better how much it is agreeable to receive the holy Sacraments with a good disposition, and the different effects that they cause, in conclusion I will refer to you another case that is read in the lives of the holy Fathers. There was a very virtuous bishop, who having been advised that two persons lived in an illicit contract, asked the Lord, he may deign to manifest to him the state of the conscience of his subjects. God heard his supplication, and a day after having distributed sacred communion to a great throng, he saw that some had their face as black as coal, others their eyes shined, and others very beautiful and dressed in white. The good prelate repeated his supplication at the end of which God manifested to him that mystery. At the instant an angel appeared to him and said to him: you must know that these who have the black face are the impure and indecent; those others whose eyes shine are the avarice, usurers, and vengeful, and those who you see so beautiful and dressed in white are those who are found in grace and adorned with virtues. The two persons accused of the illicit contract also went to communicate, and he saw them equally resplendent and beautiful, therefore the holy bishop thought he had been deceived; but the angel said to him, that it was true all whatever they had told him of them, but that having separated from the occasion, and made

a good confession, they had been pardoned of all their sins and with this they had been well-disposed to receive sacred communion, which had brought about these admirable effects.

Therefore, appreciated brother in Jesus Christ, for the great love that I profess for you, I beg and charge you not to ever go to receive sacred communion in mortal sin; but do not be afraid, if in so disgraced a state you find yourself; confess well beforehand, and truly repentant, excite yourself to many and fervent acts of humility, trust, and love and communicating with this disposition, you will be full of the great and celestial fruits that the sacred Eucharist brings about to whom receives it worthily: the most principle [fruits] I want to refer to you here so that you may take to frequent it more and more.

1st. It increases grace.

2nd. It gives light to the soul so to know the good to follow it and the evil to flee from it.

3rd. It enlivens your faith and hope.

4th. It ignites charity.

5th. It moderates anger and the other passions preserving us from sinning.

6th. It unites us with Jesus Christ.

7th. It gives us a spiritual tenderness, through which all the works of virtue are done with pleasure.

8th. It dispels the devils, so that they may not tempt us as often.

9th. It calms the remorse of conscience.

10th. It makes [us] have great trust in God at the hour of death.

11th. It nourishes the soul, giving her vigor just as material bread gives it to the body.

12th. It give us special aid to preserve in the good and to arrive at the eternal glory, of which it is a true pledge, which I desire with all my heart for you as for myself.

REMEDIES TO CURE THE EVILS THAT ARE THE CAUSE OF SO UNHAPPY A FORTUNE

Remedies against blasphemy, sin of devils.

1st. In the morning make a firm resolution to not blaspheme, and to this effect ask God for the grace by the intercession of the most holy Virgin, praying to her three *Hail Mary's*

2nd. If you are angry or wrath brews, keep quiet or [say]: *Virgin most holy, assist me: [Help me?] God: cursed be sin;* then it is as easy to utter good words as evil ones.

3rd. If it happens to you to blaspheme almost against your will, ask God pardon of that and pray a *Hail Mary;* and if comfortably you can kiss the earth, forming a cross in it with your tongue.

4th. Flee from games and from those that speak evil, and if you hear speaking evil, say: *Hail Mary most pure;* and pray for them to God, as the individuals of the Society of Mary do.

Remedies to cure hate and bitterness

1st. You shall love your neighbor as yourself

2nd. Think on how offenses that you made against God are infinitely greater than those that your neighbor did to you; and that you will not be pardoned by God for those, you not pardoning these. If it seems to you that your neighbor does not deserve pardon, pardon him for the love of God who deserves it and commands you to.

3rd. Forget as soon as possible the offense that your neighbor did to you, and if the thought or memory of it brews, hurl it from you as soon as possible, like an ember or spark of fire before it ignites.

4th. You shall remember that you are a Christian, which means a disciple or imitator of Christ, and do not ever forget that Christ suffered scourges, thorns and calumnies; that they stripped him of his garments, they nailed him on the cross and dangling or hanging on it, the first thing he did was pardon his enemies and ask for them to his eternal Father: pardon them then you as well, and pray for them like a Christian. Do not speak bad of them: On finding yourself with them, salute them, assist them, aid them in their necessities in whatever you can.

5th. Each day pray an *Our Father* and a *Hail Mary* for those who have offended and injured you.

Remedies to cure impurity

1st. In the morning and at night implore the Mother of purity, the most holy Virgin, this precious gem saluting her to the effect with three *Hail Mary's*

2nd. So some impure thought brews, cast it aside at the moment and say to Mary: *Virgin most holy, help me, assist me.*

3rd. Separate yourself from evil company, from dances, from courtships; you must not grab books or indecent papers for the cover; do not look at paintings, prints or other provocative objects; and over all guard yourself from doing scandalous gestures and actions.

4th. Dress with modesty; eat and drink with temperance; do not utter indecent words: do not listen to any evil conversations and do not give liberty to your eyes.

5th. Remember that God sees you, and that he has the power to take away your life and cast you into hell; as it happened to Onan among others who died in the act of committing an indecent sin and was condemned.

6th. Frequent the holy Sacraments

Remedies to cure the vice of stealing

1st. Do not want for another what you do not want for yourself. Displeasing to you that somebody covets or takes from you what is yours, judge if your neighbor will want you coveting or taking what it is his.

2nd. Think often about that God sees your hands and your heart and that thieves will be cast into the bonfire of hell.

3rd. Taking what is other's engenders poverty; because what is wrongly acquired is the cause of losing what is rightly acquired: through it comes infirmities, losses and every class of evils, and in the end when all is finished, hell. And in what does it serve to acquire all the world if the devils take your soul?

4th. Do alms; because so as the taking of what is other's engenders poverty, the giving of ones own alms is the cause of riches.
5th. Therefore, each day according to your faculties do some alms, not for vanity or ambition but to aid the miseries of your neighbor. For to do well, do not extol yourself, but neither should you be ashamed of it; I want to say do not do it for being seen nor because they look at you when you do it, don't stop from doing it.

Remedies for those who have made sacrilegious communions and bad confessions

1. The first sin that you must reveal to the confessor must be the one that causes you the most shame and by that you will confound the tempter.
2. If the shame embarrasses you, alert the confessor with this or another similar expression: *Father, I have a certain scruple that I hardly have the courage to insinuate to you* and he will be given to understand, and will look for his means to help you. But if your shame does not permit you to say this, go with another confessor because you would commit a horrendous sacrilege and you would find death in where God wants to give you life and to perfect you in it.
3. Many times confessions are bad not because it is lacking in truth, but because it lacks amendment; just as when clothes go out of the laundry we say that this was bad if it did not remove the stains of it, and with [good] reason: in the same way we say that the confession of that person was bad who after he confessed, we see with the same vices of blaspheming, ill-talking, hating, committing impurities, murmuring, etc., etc., as if he had received nothing. One must not hallucinate; it is not fulfilled by saying: I said it all to the confessor; for just as in order for laundry to be good it is not enough to have put in it all the dirty clothes but rather to have done everything that it requires to remove all the filth of the clothes; so in order that it may be a good confessions, it is necessary that the soul remains clean of sins.
4. The cause of the greater part of bad confessions is the not separating oneself from the occasions to sin and not fulfilling the medicinal penances: separate yourself then from the dangers, fulfill what the confessor decreed, and practice those ways that prudence advices, and you will see how noticeable will be your amendment.
5. Before communicating try yourself and see if you are in grace; and after Communion detain yourself to give thanks and do not escape then from the church in imitation of Judas.

General remedies to free yourself from falling into the eternal pains of hell

1. In the morning and at night pray three *Hail Mary's* to Mary most holy, an *Our Father* and a *Hail Mary* to your holy guardian Angel and another to the Saint of your name.
2. Think often that God sees and hears you, and he has in your hand the [power] to make you fall dead and bury you in hell, as he has done with many others.
3. Do not let the devil deceive you, who will tell you: *Sin and afterwards confess.* Woe to him who sins with trust that he will confess! Because he will not see it carried out; or if he manages to confess, it will be bad, says Burdoni.

4. Mortify your powers and senses: he who does not know how to mortify himself in what is licit, even less will know in what is illicit, and will fall into sin.

5. Fast out of devotion some day each week, or at least deprive yourself of some of those things more to your pleasure.

6. Each day have half an hour or a quarter hour of mental prayer.

7. Have special devotion to the most holy virgin Mary.

8. Frequent the holy Sacraments.

9. Read good books and never evil ones: if you have some of them, burn them: flee from evil company and from the places and things that you know can be for you an occasion of sinning.

10. Make sure in every time to fulfill the precepts of the law of God and the obligations of your state.

INDULGENCES

[a note that the Church has suppressed the way of counting indulgences in day/years and St. Claret's specifics are often no longer valid]

Indulgence is the same as remission of the temporal pain of pardoned sins. This idea supposes that mortal sin deserves eternal pain, as is the pain of hell; and that venial sin deserves temporal pain either in this life or in purgatory. If mortal sin is duly confessed, being able to; or not being able to confess, is detested with perfect contrition and purposed to confess it, when one can in due time; in virtue of this contrition or of the sacrament of Penance that pain is not erased completely, but only in what it had of eternal pain, and in temporal pain it is commuted more or less long-lasting, according to how the sorrow, love and other dispositions had been of him who confessed or made the act of contrition: and this pain that we say to be temporal, must be satisfied either in this world or in purgatory, as stated of venial sins, of course already pardoned.

But this temporal pain can be satisfied in two manners; either personally or by way of a third, now be it in this world, now in purgatory. It is paid personally, if we apply ourselves with fervor to certain works, that done in a state of grace are named and are satisfactory, such as prayer, almsgiving, and fasting, as the holy council of Trent defined it; and so with every class of prayer be it vocal or mental; with every class of sufferings, be it voluntary or forced; now coming to us immediately from God, now from the neighbors, elements, or animals, always may we suffer it with resignation; with every class of alms be them spiritual or corporal, so long as we make them for the love of God, we are able to satisfy that temporal pain due to sin already pardoned: and these works can be such that either for the abundance or for the intensity of the love with which they have been done, they may have a merit so great with the referred pain, that then God will be satisfied and require nothing more not in this nor in the other world.

It is paid by a third person, when a friend or benefactor carries with this our debt, and offers to God for it works of those above expressed or merits already acquired. Paying with works, Jesus Christ did it first, and the just our friends do it now when they pray, fast and give alms and apply to us their merit: and paying with merits already acquired the Church does, keeper and dispenser of the merits of Christ of the most holy Virgin and of the Saints, that as it is infinite the merit of him, and it exceeded much to these, it remained in the treasure of the Church, and from this [the Church] gives us so to help us pay (I say *helps* us, because we being able to pay something, it would not be just that she pays it all: and so it

is that one would not gain the indulgences, he who for his part would not make sure to do worthy fruits of penance or satisfactory works; because one should not forget, that indulgences were not instituted to encourage laziness or sloth); so that if the Church gives us from said treasure what is sufficient to cancel our debt, then we call this quantity plenary indulgence: and if only she gives us a determined sum, we call it partial indulgence.

With this said, then, now it is let to know, that the plenary indulgence is a remission of all pain; that is, of whatever the Church can pardon; and so whoever has the happy luck of gaining it remains without any debt before God in this and in the other world.

The partial is what only pardons and remits the equivalent pain to that which relaxes he who grants it. And so when one gains an indulgence of so many years, days, etc., of forty days for example, it is not understood that forty days of purgatory are discounted for him; but that it is remitted him of what he would have to satisfy by forty days of those penances anciently established by the Church, and that for however much they would serve as a rule to vindicate crimes and they were established by her, they are called canonical: it was mandated for example that *he who blasphemed the name of God, of the most holy Virgin, or of some saint, were to be in the door of the church seven Sundays during the parochial mass, and that on the last one he would be there without cape and barefoot; and that on the seven preceding Fridays would fast on bread and water, him being prohibited from entering the church all this time. That he who sends a curse against his parents, would be forty days on bread and water,* etc. Now, he who fulfilled exactly with humility and in a state of grace these penances is certain that not only it satisfied the pain imposed by the Church, but that also before God would merit for it that he would be remitted more or less of the temporal pain that in this or in the other world he had to satisfy for those sins already pardoned (how much he would be remitted and how much he had to pay I will not say, because as God has not revealed it, we do not know it): then this part of the pain that with the forty fasts or with the seven Sundays of being penitenced in the door of the church, would be payed to God, is what the Church applies to him now of her treasures, when she grants an indulgence of seven days, of forty, etc., and likewise for the rest of the partials: consequently he who fortunately achieves an indulgence of 140 million days that are those that little more or less are granted to him who being confrere of the Rosary, prays a part of it, gains and satisfies as much to God as he would satisfy with 140 million fasts on bread and water.

But as the Church does not dispense without discretion, or as is said vulgarly, haphazardly, these sums of her treasure, but only under certain conditions, it is necessary to say something about them, for some times the gaining of them depends on their fulfillment.

These conditions can be considered now as relative to the subject who is to gain the indulgences, now as relative to the work or works prescribed by he who grants them. The first among others are the following; 1st. To be baptized; 2nd. To be subject to him that grants them; 3rd. To not be bound with greater excommunication; 4th. To be in grace, at least at the time of doing the last work or diligence, when much is required, or at the time of finishing it when it is just one. Consequently he who is not baptized or not being a subject of him who grants them, or being excommunicated or in mortal sin, if he did the works required to gain an indulgence would not gain it.

The relative [conditions] to what is commanded to gain them are: 1st. That the work or works prescribed are all fulfilled upright and morally; 2nd. That they are fulfilled well, without polluting them with crooked ends, as would be to do it for vainglory, with voluntary distraction, etc, etc.; 3rd. That

they are done in the time, place, and order prescribed. And so for lack of these conditions one would not gain the indulgence in these cases.

1st. If for impotence or ignorance, what is prescribed is omitted or a notable part of it, unless it had been commuted for another thing by him who has the faculty; 2nd. If it is done for another end than the one intended by him who commands it. 3rd. It is done in another place or order, or in another distinct time than what is commanded, or we would avail it of a third as a principal cause commanding, for example, another fast for us, visit the church, or ordering him that he give alms from his money, etc.; 4th. If some necessary thing is omitted even when we or another judges that it were not; 5th. He who even when he were without mortal sin, had venial sin or affection to it, would not gain the plenary; because never is pardoned the punishment of a sin not pardoned: and for this reason it is advised that when the Sacraments are ordered as a condition, you should make sure that Communion is the last that is done. But it is necessary to advise that when for lack of some requirement, one does not gain the plenary indulgence, for that it does not mean that one gains it as partial; 6th. If using another person even as an instrument, to fulfill what is commanded, he does not actually fulfill it: for example if one delivers a quantity so that it is given to a poor man, and he does not give it, the indulgence is not gained. These shortcomings impede gaining the indulgence but not the following:

1st. If it is so small the part that one does not fulfill that to the judgment of the prudent it is reputed as insignificant; a ceremony for example in mass, a small distraction, a small amount of material in the fast, etc.; 2nd. Being little the alms given, when he who commanded it did not fix the quantity; 3rd. If for the affluence of people one cannot enter to pray in the church, sufficing then that one prays from the door, atrium or cemetery; 4th. If so long as one does what is commanded, one did not have then the intention of gaining the indulgence, so long as also he did not have the contrary [intention], because the interpretive intention is enough; and for this reason it is very fitting to form from time to time at the start of the day, of the week, or of the month, the intention of gaining all of them that you can; 5th. If on visiting the altar or chapel one does not go to it personally, sufficing that he directs himself to it from the place of the church in which one is found, and that he sees it or can see it.

Although what was said already give a sufficient idea of what indulgences are, of what one should do and avoid to gain them; we shall observe nevertheless for more clarity: 1st. That when an indulgence is granted for the article of death, invoking for example the sweet name of *Jesus*, it does not require that the confessor applies it [the indulgence] but it is enough that the dying man invokes the name with devotion with his mouth if he can or with the heart.

2nd. That even when it would be best, that the dying man had hanging from his neck or in his hands the crucifix, rosary, or medal, etc., in which are granted indulgences for the article of death, it is not nevertheless absolutely necessary: it is enough that having domain over it, he has it over his bed or next to him, even when he does not see it or touch it; and neither is it absolutely necessary that he has it so until he expires, although he should always try to do this.

3rd. It is most sure that an indulgence granted to the living with faculty to apply it to the deceased, cannot be gained without the live man who must gain it being in grace; and if he who wants to apply it, is not found in this state, that he makes sure to put himself in it either by confession or by the act of contrition with the purpose of confessing at the due time.

4th. The dying can gain many indulgences, these being granted by diverse titles, by diverse rosaries, for example by diverse crucifixes, etc., and this even when they aren't aware of it or are not remembered.

5th. The indulgences granted to the living cannot be applied to the dead unless being so granted with that clause.

6th. With the same work they can gain many indulgences granted by diverse subjects, if the work leads equally to the end that one and another conveyor has proposed: for example, distinct subjects have granted indulgences to which one read all or part of such book, on which saluting an image say such jaculatory, etc: reading or saluting all are gained; and it's the same if the work commands it cannot be reiterated on the same day as if communion or fast is prescribed.

7th. It is advised, finally, that to gain indulgences it is indispensable to have the [papal] Bull of the Crusade. But the little poor who cannot, are not obliged to take the bull to gain the indulgences.

These notions and warnings supposed, here are the common indulgences to all the faithful. (*Ex Bibl. Can. Ferrar. V. Ind.art. VI.)*

1st. To whom saluting another says: *Praised be Jesus Christ;* and on which he responds: *Amen or for ever*, 150 days of indulgence are granted to him: and having had in life this custom, in the article of death it is granted a plenary invoking devoutly the name of *Jesus* with the mouth, or with the heart if the mouth is impeded.

2nd. To whom with reverence pronounces the name of *Jesus* or of *Mary*, 25 days.

3rd. To whom prays the litany of *Jesus* 300: and to whom the litany of the name of *Mary*, 200.

4th. To whom hears or celebrates the mass with devotion, 30,800 years; those that can be applied to the deceased.

5th. To whom prays five times the *Our Father* and *Hail Mary* in honor of the Passion of Christ and of the sorrow of Mary most holy, 10,000 years.

6th. To whom prays the third part of the Rosary, 5 years and 5 forties of days. Besides, 100 days for each *Our Father* and 100 for each *Hail Mary*, and continuing the whole year in this devotion, one can choose a day on which confessing and communicating, and praying for the ends of which it is granted, will gain a plenary, that one can apply to the souls of purgatory: but it is a condition that the Rosary must be blessed by some Dominican Father, or by whom has the faculty for it: as also it is that the mysteries are said [as opposed to leaving out the mysteries] unless for simplicity and lack of instruction they are not known.

7th. To whom prays 15 *Our Fathers* and *Hail Mary's* for those who are in mortal sin, how many times he does it, it is granted to him the remission of the third part of the pain due for the sins already pardoned.

8th. To whom prays a *Hail Mary*, 60 days: a *Salve*, 40: to whom inclines the head at the name of *Jesus* and *Mary*, 20: to whom inclines it at the *Gloria Patri*, 30: to whom makes a genuflection at the most Holy [Sacrament], 200: to whom kisses the cross, 1 year and 40 days: to whom says: *Blessed be the holy and immaculate Conception of the most holy virgin Mary*, 100 years.

9th. To whom accompanies the Viaticum with light, 7 years and 7 forties; without light 5 years and 5 forties: to whom being impeded commands another with light, 3 years and 3 forties.

10th. To whom hearing the signal that in the parish is made on elevating the most Holy, kneels and prays, although he is in house or in the countryside, or where he finds himself, 1 year; and 2 if to the effect he goes to church.

11th. To whom with the due dispositions confesses and communicates on any feast day, 5 years for each time: if he does it one time each month and on the feasts of Jesus Christ, of the most holy Virgin, of the Apostles and of St. John the Baptist, 10 years each time: and if he does it on the principle feast of his people, plenary.

12th. To whom in the morning, midday, and night, at the signal of prayers, prays on the knees (unless on Saturday at night and all on Sunday it will be standing) the *Angelus Domini* with three *Hail Marys*, 100 days each time, and on a day of each month, which will be one that he chooses, confessing, communicating and praying etc. plenary indulgence.

Note. *From the Resurrection to Saturday at mid day inclusive before the feast of the Most Holy Trinity, in place of the* Angelus *one should pray standing the antiphon* Regina Caeli *without the three* Hail Mary's; *but he who does not know it may continue with the* Angelus Domini *as during the year.*

13th. To whom at night, on hearing the bell that makes the signal, pray on the knees the *De profundis* with the verse *Requiem aeternam*, or an *Our Father* and *Hail Mary* with *Requiem aeternam* for the souls of purgatory, 100 days each time: and if he continues doing so the whole year, one day that he chooses, confessing and communicating, and praying, etc. a plenary.

14th. 80 years are granted to whom prays this prayer: *My Lord Jesus Christ, Father most sweet, for the joy that thy dear Mother had when you appeared to her the sacred night of Resurrection, and for the joy that she had when she saw you full of glory with the light of Divinity: I ask you to illuminate me with the gifts of the holy Spirit, so that I may fulfill your will all the days of my life, for you live and reign for the ages of ages. Amen.*

15th. To whom repentant and confessed prays or attends matins of the feast of the Corpus, 400 days: 400 to whom at the first vespers: 100 to the seconds: 400 to whom says or hears mass: 160 for each one of the canonical hours. In each one of the days of the octave, 200 for each vespers, 200 for each matins, 200 for each mass, 80 for each canonical hour, and 200 for the procession.

All these indulgences are extended to the feasts of the immaculate Conception of Mary, of the sweet name of Jesus (adding five *Our Fathers* and *Hail Mary's* on this feast), and on the Transfiguration of the Lord: and on the feast of the Visitation of Our Lady 100 at each vespers, matins and mass and 40 for each canonical hour.

16th. To whom at three in the afternoon on Fridays, on hearing the bell that makes the signal, prays on the knees five *Our Fathers* and *Hail Mary's* in memory of the passion and agony of the Lord, 100 days.

17th. To whom for all a month has each day half hour of mental prayer, or at least a quarter hour, confessing and communicating a day of it, plenary indulgence.

18th. To whom on the days of Carnival confesses and communicates, and visits the most Holy exposed, plenary indulgence.

19th. To whom for the space of a month makes each day the acts of Faith, Hope, and Charity with piety, devotion, and of heart, choosing one day of it, on which confessing and communicating, will gain a plenary indulgence applicable to the souls of purgatory. And it is noted that to do these acts the words

that one wants can be used, so long as they express the special motives of each one of the theological virtues.

20th. Praying with and *Our Father* and a *Hail Mary* the jaculatories Hail, Daughter of God the Father, Hail, etc. plenary indulgence each time.

It is exhorted to all the faithful to make sure to do worthy fruits of penance, and not to be negligent in taking advantage of such inappreciable treasures, so that being able to pay by them what our fragility cannot obtain, and in this way they will not go to purgatory to be purified or it will be very brief the time that their souls are deprived of being able to enter into the glory, where together we will see each other. Amen.

ST. RAPHAEL
OR CONSOLATION OF THE INFIRM
S. 1.
Visit of the sick and reflections that they can make themselves

In order to know how great a work of charity it is to visit and aid the sick, it is enough to reflect on what Jesus Christ tells us of it. In Ch. 25 of St. Matthew, he assures us that on the day of judgment, he will recognize before all the world the visits that were made to the sick as done to his person, and he will give them the proper reward: *Infirmas eram,* he says, *et visitastis me: I was sick and you visited me (v. 36*).

Let us exercise then, so great a work of charity visiting not only sick relatives but also sick strangers, whether in particular homes or in hospitals, seeing in them the very person of Jesus Christ. But our visits must not be sterile, as are those clouds that don't rain and only serve to make the atmosphere heavy and mortify the living; rather we must look like those other clouds that shower down abundant rain, those that watering the fields, fill the earth with fertility.

There are some whose visits are better the cause of grief and bother for the sick and everyone else of the house for their talk and impertinence, than motives of consolation and relief. We must not do it in this way; rather if they need it and our faculties permit us we must make sure to favor them with some corporal alms or at the least with some spiritual aid, having sympathy for their situation, commending them to God, giving them beneficial advice, and suggesting to them some merciful considerations to these or other similar ends:

1. My brother in Jesus Christ, remember that you are a Christian which means a disciple and imitator of Jesus Christ. Then imitate him now, who placed on that bed of pain, you can so easily be like him and say to the eternal Father what this adorable Savior said to him in the intensest of the agonies of the garden of Gethsemane: *My Father, let this chalice pass from me; but if you will that I drink it, let your will be done* and not mine. Ask the Lord that if it is possible he free you from the pains and labors in which you find yourself; but that if it is his good pleasure that you suffer them, that you accept it, his most holy will be done, and that in imitation of your divine master Jesus you may will to fulfill it.

2. Well you know my brother, that it is indispensable to do the will of God to save yourself, as the divine Master assures us when he tells us in his holy Gospel (Matth. 7:21): *not all who say to him: Lord, Lord, will enter into the kingdom of heaven; but he who does the will of the celestial Father.* Do not ever forget that everyday you have said to God in the Sunday prayer: *Thy will be done on earth as it is in heaven:* now the Lord wants to test if you said it from the heart or if it were nothing more than a formula and vain words. If you had a servant who offered himself to you every day and told you he is ready in your service, what would you say of him if on the moment in which you commanded him

some thing he started to complain of what was commanded and did not want to do it? We all are servants of the celestial Father, to whom we owe all the services that he deigns to require of us; and you in particular have offered him thousands of times, and even everyday to do in everything and with all exactness, his holy will. And will you now be able to complain about the dispositions of his adorable providence? Will you refuse him that test that he asks you of submission to his holy dispositions? Repeat then very often and with full sincerity these words of our Father: *Thy will be done on earth as it is in heaven.*

3. To carry with patience your infirmities is not less useful for the body than for the soul: it is [not less useful] for the body because the sick man being tranquil, finds himself better disposed so the medicines may work, and so he gets healthy quicker; and it gains the soul great merit, and it edifies the household and those who visit him. On the contrary impatience damages the body, causes loss to the soul and is bothersome and annoying to all.

4. In order to have patience in infirmities it is good to think frequently about the sorrows of Jesus Christ, who properly is called by a Prophet: *Man of sorrows*. Contemplate him then, naked, tied to a column, and receiving a shower of scourges: who suffers more, you or him?… See how they crown him with thorns… how on Calvary they strip him violently of his clothes, which were already stuck to his wounds by the clotted blood.. how later they extend him on the hard bed of the cross, how they nailed his feet and hands with thick and hard nails. What a difference, my brother, between his bed and yours! You on a soft bed and him on a hard timber! You on a cushioned spring and him with a bundle of thorns! You tended and sheltered/warm and him naked and hanging from three nails! You assisted by your household and visited by your friends, he abandoned by his friends and made the game by his enemies! If you are thirsty, they give you to drink and him in thirst they only give vinegar to drink and fill him with disgraces. See then dear brother, if innocent Jesus suffers with patience so many pains and sorrows and even death, why will a poor sinner not be able to suffer with resignation a small part of his chalice?

5. My brother, remember that we are exiled and in a valley of tears and miseries: this earth cursed by the sin of our parents and by the personal sins we have added, does not produce but thorns of sorrows, labors and death. Cheer up then that now this exile will end; among so many [others?] we must pass through their labors until arriving at the happiness of the celestial fatherland, that we have promised.

6. Cheer up and patience, my brother; think about how however corrected has been your life, you would have committed some offenses and with them you would not be able to enter into the kingdom of heaven. It is necessary to purify them first either in this world with the pains that you suffer or other equivalent ones or in the other with the terrible pains of purgatory. What difference between theses and those! And if some time you had offended gravely, reflect on that you deserved hell, and that if the Lord had taken from you your life in that moment, now you would find yourself as the rich man from the Gospel in that place of torments. And how would you be able to dwell with that devouring fire? How would you be able to suffer those sempiternal burnings? Take note that God has commuted those pains with those of the infirmity that you are suffering; suffer them with patience and in grace; I mean to say, make a good confession if already you have not, becoming in grace with the Lord, and so your same sufferings will be for you of great merit; because if you were not in grace they would serve you nothing for heaven.

7. God our lord treats us, my brother like the good doctor, who when he sees that the poultices serve nothing to remedy the sick man, makes use of iron; I mean that when God our lord sees that neither the advices and sermons of the priests, nor their same inspirations do not obtain the sinner to convert and amend himself, he makes use of infirmity, by way of which he detains him so that he does not go to the cafe, to the game, to the brothel, etc.; and even obliges him to amend himself of the past and with a good confession like with a steel cuts the most long-established vices. In some way he

treats him like Saul who after having thrown him to the earth, said to the Lord: *What do you want that I do?* And he responded to him that he go to Ananias, the priest of the Lord, and he obtained the health of his body and of his soul. How many there are who tended on the bed of pain have opened their eyes to the light of grace, have made a good confession, have obtained the health of their body and soul, and finally have been saved!

S. II

When must the most holy Viaticum be administered to the sick?

St. Liguori says that to administer the most holy Viaticum to the sick, it is not necessary that he is already terminally ill but it is enough that he is found in danger of death. And it is even better then, because he is in better understanding, he can dispose himself better and consequently can take more fruit from the holy Sacraments, which cause more or less grace according to the disposition of the subject who receives them.

The same St. Liguori says that in the same sickness, the sick man who is not fasting can be given Viaticum many times at least for the space of six or eight days.

To children who have the use of reason, Viaticum can be very well administered.

He who visits and consoles the sick, makes sure to excite in their soul the desire to receive the most holy Sacrament, or Viaticum, so that strengthened by this food of the strong, the attacks of the devil can be opposed with greater strength and more abundant grace: telling him that so he will be united to Jesus our redeemer who desires to visit him, so to be able to pour out over him his graces and take him in a short while to the celestial fatherland: or if yet the hour of his death has not arrived to grant him the health of body if it is agreeable. St. Cyril of Alexandria says that the holy Eucharist banishes infirmities and gives health to the sick. And St. Gregory Nazianzen tells of his father who recovered on receiving sacred Communion.

S. III

When should Extreme Unction be administered to the sick

As Extreme Unction is the last Sacrament that is administered to man, so also it is the spiritual crown of life. Fortified with it man is disposed to enter into the celestial fatherland. Therefore it is necessary to administer this Sacrament to the sick when still he has not lost all reason, so that it may be more beneficial for him. Hence the roman catechism says that parish priests sin mortally who defer the administration of Extreme Unction to when the sick are already terminal and deprived of the senses.

It has been said that the administration of the most holy Viaticum can be repeated on the same sickness; but it does not happen the same with Extreme Unction; so that it cannot be reiterated on the same sickness, unless the sick has probably recovered from the first and falling back into another similar danger.

Extreme Unction is administered licitly to children who have the use of reason, although they still cannot communicate; but if it is doubted whether they have the use of reason it can be administered to them conditionally.

It is the case that it is advised to the sick that Extreme Unction can give him the health of the body if so it is agreeable to the health of the soul; but it does not give this health when one cannot already recover by natural means. Juan Heroldo tells that one after death revealed that if he had received before [dying] Extreme Unction, he would have recovered from the infirmity; but for having deferred it he had died, being sentenced to a hundred years of purgatory.

But Extreme Unction pardons the remains of sins, and consequently the same hidden mortal sins or which the sick does not remember: therefore instruct the sick, that at the same time as anointing the senses, the guilts committed by them are repented, and he responds with those present: *Amen*.

Also the sick must know that holy Extreme Unction will supply him particular help with which in his final agony he repels the strength and assaults of hell. It is hence very probable that he commits a grave crime him who refuses to receive this Sacrament. Until here is the doctrine of St. Liguori.

S. IV

Reflections to those who by a charity badly understood and worse practiced, do not dare to tell the sick to receive the holy Sacraments

Relatives some time say: *I do not dare to share with my sick relative this news.*… but I respond to you: you lack charity and mercy. Does mercy and charity not oblige you to look for the good of your relative? Then why do you not ensure for him a good so great as the reception of the holy Sacraments? You tell me that you don't do it, not for lack of charity but because the same love that you profess for him detains you and does not let you intimate him this news, and you fear he will be frightened. Keep silent, don't tell me that, because your charity is cruelty, it is a charity badly understood and it is impious mercy that you use with your relative. How will one say that you love your relative, if for not giving him some displeasure or fright, as you say, you do not warn him to receive in opportune time and with the due disposition the holy Sacraments? For if so he dies, without receiving them, or if he does not receive them well, for having his senses already impeded, and dies in a bad state, you are the cause of his condemnation. Would it be said that it is love to let a relative fall into hell, when he could be ensured heaven by way of the holy Sacraments? So that it can be seen more clearly that this conduct, that some observe with the sick, is not charity but cruelty, I will make use of this comparison. There is a mother who has a son, a youth, brave and very beautiful whom she loves much: this grateful son corresponds to his mother with a similar love; but it happens that one night while the boy is sleeping, the mother knows that the enemies are coming to end the life of her beloved son. What does the good mother then do? She regrets in her heart to give this fright to her beloved son; but resolves to nevertheless and advises him that he takes flight, because she would rather see him overcome with fear and safe from his enemies, than without fear to leave him sleeping in bed where they surprise him and finding him unprepared, leave him dead, riddled with stab wounds. If you love your relative, why do you not imitate this mother? For not giving him a small displeasure, will you let him die in sin, and surprised by his enemies, be thrown into hell? What cruelty of yours! What barbarity!… Ah! If from hell he could talk to you, he would tell you what a lord said to his servant, who going on a trip fell in the hands of thieves who robbed and wounded him and bathed in his own blood left him half dead, without being able to move. The servant so to console the weeping and pitiful groans of his master said to him: ay lord, I had known that on this road there were thieves, and I feared a disgrace but to not scare you I have not said anything. Ay barbarous and inhumane! His lord shouted to him; Would it not be worth more for you to scare me and make me flee so to not let me fall into the hands of thieves, than have me robbed and left without hope of life?… Another such thing your relative or friend would say, were it not worth more that you had scared me so to not let me die without the Sacraments, or to wait until I no longer knew what I was doing, leaving me so to fall into the hands of infernal thieves who take away from me all hope of salvation and forever torment me in hell?…

You say that you do not want to frighten your relative or friend by telling him to receive the Sacraments. To what I respond that with those words you do him very little favor, because you treat him as a bad Christian and as a enemy of Christ. And the reason is evident: because the good Christian is not frightened by the reception of the holy Sacraments, rather he is gladdened and consoled greatly because he knows and believes in their virtue and efficacy, and because he knows that nothing can help

him as much in the situation in which he finds himself as the Sacraments well-received. If it is appropriate they will give him corporal health and if not God will give him the patience and grace necessary to die resigned and happy in the kiss of the Lord, knowing that he is going to heaven accompanied and even carried by the same God; who for that [reason] is called Viaticum because he accompanies and carries us in the journey to the happy eternity. [the word journey being viaje]

I also said that you treat him as an enemy of Christ; because when friends go to visit their sick friends, they don't cause them fright but joy and consolation, and the sick considers their visit as a test of true friendship. Then if you fear that the visit of Christ to your sick relative must cause him fright, you do not consider him a friend of Christ but as an enemy for it being proper of such to cause fright.

Then I tell you frankly, that if you will truly love your relative or friend, you would be so far from depriving him or retarding him of the holy Sacraments that you would ensure for him no other thing with such solicitousness and care. Listen to me for God, and I will give you briefly some tests, although not all, because they would be unending for me. Do you love your relative or friend or do you not love him? If you tell me you do; then you should free him from all that is evil and ensure him all possible good, because in this, true love consists. You, with the sacraments, can free him from an infinite and eternal evil, which is condemnation, and can supply him with an infinite and eternal good which is salvation: if you do not do it then, you are the most barbarous and inhumane man; you are the man who is the greatest enemy that your relative or friend has; you are his betrayer, for you imitate Judas who in the pretext of friendship delivered his Master to the enemies: You do the same, who in the pretext of friendship let him fall into the hands of his enemies; because even if you do not want to frighten him, as you say, because of that he will not be stopped from dying and he will die in a bad state and will be condemned…

But if you esteem yourself as a true friend, not only should you free him from spiritual evil, and ensure him the good; but you should free him from corporal evil and supply him with the good; and certainly you will obtain him this with the holy Sacraments, by whose means his lost health will recover if it is appropriate for him, and he will be free from infirmity. In the first place I will give you factual tests that are undeniable, and I will tell you with many authors more than affirming it, I have seen many who after having received the holy Sacraments have gotten better and better until their health recovered entirely. For now I do not want to tell you that this relief and recovery of health in the sick comes from some miracle or grace of the Sacrament but that it is a natural effect although consequent of the Sacrament. I will explain myself through philosophical principles. Between soul and body there is the most intimate communication that you can imagine; by way of that when the soul is afflicted, sad, and distressed, these pains echo in the body, which becomes also afflicted, sad and melancholic, and the other way around. Now well, the greater part of sicknesses consist in a lack of equilibrium or unsettlement of the humors. Because, the body being so indisposed informs the soul its sorrow and pain; then the soul that maybe had been asleep by its passions, vices, and sins, awakes, and like a sea agitated by a terrible hurricane, gets worked up, and like a pond of water whose bottom is full of muck and mire, if it is stirred, all that filth arises, when before stirring appeared that it had none; so the soul starts to fear the justice of God; and this fear is increased by the memory of his crimes, guilts and sins of his past life. The sacred Scripture tells us this of Antiochus, who being sick said: *now I remember the evils that I did in Jerusalem*: this happened with Voltaire, with Rousseau, and with very many others who I could refer to you: and this fear and fright increases the sorrow of the body. In such a state, the best or the only effective remedy that can be given to the sick is that he receive the holy Sacraments, then with a good confession, that thorn of the heart is uprooted from him, the weight of his sins is removed from above, his remorse ceases from his conscience, the soul becomes calm and starts to enjoy an inexplicable joy and tranquility. Then the soul communicates his tranquility to the body who recovers its calm, and becomes in a state of being able to receive the effect of the medicines, that are some aids of nature, which when one is not found in a good state, nothing is obtained by the more

remedies that are applied to him. But if nature is found well-disposed, tranquil and serene, it is allowed to go as by the hand of the doctors and their medicines and the sick recovers easily his lost health.

Until here I have spoken through philosophical principles; now I want to make use of a little sacred theology, and I tell you that through sin, they [these things] have come to this world, speaking in general about infirmities and death; and in particular I should tell you that very many times God permits them in punishment of personal sins; other times for the conversion of the same sinners, as is read about many in the holy Scriptures, that with the pain of sickness they opened there eyes that guilt had shut. Now then, if the cause is not removed, how will the effect be removed? If the guilt or the sin is not erased by way of a good confession, how would the pain, that is the infirmity, be even relaxed?

Let us go on: we know that by communicating Jesus Christ is received who is true man and God, who is the same who gave sight to the blind, hearing to the deaf, speaking to the mute, who cured the sick and even raised the dead, as the Gospel relates: we know that the hand of this God-man is not shortened; who is today as he then was: then, why does he not now do what he did then? But take care that it is not lost for our guilt, for lack of faith and trust as already happened to those of Nazareth, among whom for their little faith, Jesus did not do the marvels that he worked with others; but those who had faith and trust, although they were Canaanites or strangers, without more than touching the trim of his clothes recovered their health no matter how aged and resistant there ailments were.

For if it sufficed to touch the trim of the clothes of the Savior with faith and trust, why will not all his body and blood received in the bosom of the sick suffice? Ay how very many times it is for lack of faith! And the reason is clear: because how will it be said that that relative has faith and trust who instead of leaving the house, as did the prince of the Synagogue, named Jairus, who went in search of Jesus so that he would come to his house to cure a sick daughter that he had, and in this style many others as the Gospel relates, and Jesus went and then cured them: instead, I repeat, of calling Jesus, or the holy Sacraments, he does all that is possible so that he does not come, waiting to the last predicament, and even then more for human respect, because it should not be said that he has let him die without the Sacraments, because they may not bury him outside of the sacred place; prevailing these human respects over the faith and trust that one should have in Jesus Christ?

Ah, if the relatives and friends understood this well! Ah if the sick reflected on this! I am sure that they would ask and would ensure the holy Sacraments more, for they have not done it so far.

And not only the friends and relatives, but also the doctors would be more solicitous that the sick would receive the Sacraments on time, for two reasons: the first, because it would be more honorable for themselves to cure the sick after having the sacraments; and the other, because I am certain that they would obtain more cures than on the contrary, for the alleged reasons. I believe that the doctors would do very well to reflect much on the aforementioned reasons to prepare with the Sacraments for the good success of their remedies. Because so as a painter who desires to obtain a happy result of his work ensures everything beforehand to dispose well the canvas that he should apply the colors to, because this being careless, the whole labor is lost; in the same way the doctor should make sure to dispose well the sick, and the Sacraments are the best way.

More than that, the doctors have to have in mind that *Domini est salus: that health is of the Lord*, and if God does not give it, they can do what they want, they will obtain nothing. I know some doctors, and they are good friends of mine, who as soon as they are called to visit a sick person, right away they invoke in his favor the most sweet name of Jesus; they make use of the intercession of Mary most holy, of St. Raphael and of the holy Doctors Cosmos and Damien, and as soon as the sickn*ess* requires it, they ensure the sick receive the holy Sacraments; and they meanwhile observe well the sick, studying the evil and prescribing opportunely, they obtain most happy cures.

Notice. It should be ensured that near the bed of the sick there are images of Jesus crucified and of Mary most holy, and also a little blessed water, so to be able to sprinkle occasionally his bed and room.

When the sick finds himself very bad off, one will make sure to call some priest for his consolation and relief, and if this is not possible, at least some of the assistants should direct him in some brief but

fervorous jaculatory prayers; then, just as in the corporal he is assisted by some teaspoon of cordial and medicine, so also in the spiritual he may be assisted by some jaculatory prayer, but always with holy zeal and Christian prudence, in the manner that the poor patient stays comforted, but not fatigued: and by this he will be advised that it is enough that with his heart he follows the aspirations and jaculatories that he hears pronounced, that are ensured to be such as are suitable to the position and circumstances of the sick.

S. V

Affections and Jaculatories that they can suggest to the sick

My God, I believe in Thee, that thou art infallible truth: I hope in thee, that art mercy immense: Thee I love, that art infinite goodness.

Note: Here the assistant will speak slowly and with devotion the *Creed* and the sick will repeat it with his heart.

My God and Lord, I believe all what the holy mother Catholic Church commands to believe.

My God, I hope in thy mercy that thou wilt pardon me all my sins, and wilt grant me the grace, and finally the glory.

Eternal Father, I ask thee the pardon of all my sins for thy great goodness and infinite mercy: pardon me my Father.

My Father, I ask thee the pardon of all my sins by the merits of thy son Jesus.

My Father, I ask thee the pardon of all my sins for the merits and intercession of Mary most Holy mother and advocate of sinners.

My Father, pardon me all my sins, just as I with all my heart pardon all those who have offended and injured me.

O Jesus, my savior, great God of mercy and goodness! Like thou pardoned the Magdalene and the other wicked women, pardon my poor sinful soul; as thou pardoned the prodigal son, Peter, and the good thief, pardon me also who already regret with all my heart having offended thee.

My mother, Virgin most holy and Mother of God, take pity on me, add me, obtain for me a true contrition of all my sins, what I already regret in my soul having committed them.

Note: Here the assistant shall pray the *Our Father, Hail Mary, Salve Regina, and Act of Contrition* with pause and devotion and the sick will follow with his heart.

I am happy with losing everything, to acquire Thee my God, who art all my things.

My God, when will I see thee face to face and love thee with all my heart?

When my Jesus will I be sure of not losing thee ever!

Oh paradise, oh blessed fatherland, o fatherland of love, when will I see you! When will I possess you!

O eternal God, I hope and I desire to love thee eternally.

Do not permit, my God, that I be separated from Thee. Nothing I desire but Thee, infinite goodness.

Jesus my love was crucified for me: I also want to die for love of him.

How will I be able, my God, to give thee thanks, for so great and so immense benefits as thou hast dispensed on me? I hope to give the thanks eternally in heaven.

I love thee, my God, with all my heart, with all my soul, with all my understanding, and with all my strength.

If only I had always loved thee, my God, if only I had never offended thee!….

Mary, mother of grace, mother of love, mother of mercy, intercede for me.

Holy Mary, Mother of God, pray for me now and at the hour of my death.
St. Joseph, advocate of the agonizing, pray for me.
Saints of the celestial court, pray for me
My holy guardian Angel, aid me and defend me from my enemies.
All you angels, assist me, accompany me to heaven to sing with you the eternal mercies of God.
Jesus, Joseph and Mary, I give you my heart and my soul.
Jesus, Joseph and Mary, protect my soul in my last agony.
Jesus, Joseph and Mary, make my soul to rest in peace.
Notice: *These Jaculatory prayers can be repeated or can be stopped on which it pleases most.*

S. VI.

Signs of near death

It is the case that he who attends the sick should have knowledge of the signs of imminent death, so that he may with greater opportunity aid the sick soon to expire. The first signs are: when the pulse is lacking or is intermittent or inter-cadent: when he has gasping breath: when his eyes are sunken and glassy or more open than normal: when the nose becomes flatter and whitish on the extremity: when he breathes out in the manner of bellows: when his face becomes straw-colored, purple and blue: when his front is bathed in a cold sweat: when he grabs the loose ends and down of the bed sheets: when all his extremities get cold, etc.

The closest signs that the sick is going to expire are: the intermittent or languished breathing; the lack of pulse; the contraction and grinding of teeth; the distillation of the throat; a weak sigh or cry; a tear that leaves by itself, and twisting the mouth, the eyes, and all the body. When the sick is found in some of these last signs, then he who assists him shall suggest to him with fervor, frequency and with a most strong voice these jaculatories:

Into thy hands, Lord, I commend my spirit.
My Jesus, I commend to thee my soul, which thou redeemest with thy most precious blood.
My Jesus, my love; I love thee: I regret having offended thee.
Oh if only I had loved the always! If only I had never offended thee!
O Mary, mother of God and my mother, pray for me now that I find myself in the hour of my death.
My Jesus, save me.
My mother Mary, protect me.
Glorious St. Joseph, assist me.
Archangel St. Michael, aid me, free me from the enemies.
Holy angel, my guardian, accompany me to the presence of God.
All you angels, come to my aid, for I find myself in necessity of you
All you Saints, help me and obtain for me a good death. Amen.

Notice: While the assistant shall go suggesting to the sick these jaculatories, the other relatives and friends shall kneel down before some image of Mary most holy, in the same room of the sick or in another, and shall pray the holy Rosary and the Litanies of Mary most Holy. So they will help better the sick, not being around the bed crying, weeping, and increasing the pain to the poor dying. It will be enough that one or two are with him for what can be offered.

After the death of the sick, the priest or some of the assistants will tell the rest that they have witnessed the sickness and death of him.

Gentlemen and my brothers, Mr. N. has finished dying, has finished suffering a pain which he incurred in the very moment that he started to exist on the earth: he has satisfied a debt that we all must pay. The holy Spirit says that it is good to attend the house of the mourning because so one will think about what one must come to end. In effect, we all must come to end at this difficult moment, we all must die; but we do not know if we die at home in bed like this one or if in some deserted place lacking of everything and attended by none. We do not know if our death will be repentant, or pass like this of our brother who has had time to receive the holy Sacraments. Perhaps we will not have time; for this we should be always prepared and disposed so that we may be saved, for it would benefit us nothing to gain the entire world if we lose our soul. Let us make sure then to live well and holily, exercising ourselves in good works that are the only treasure that we take with us to the other world; all the rest must be left, as you witness in the man.

We commend to God the soul of the deceased. It is a very good thing what some do, that when one dies who they love much, they go then to confess and communicate and offer for him the merit of the Sacraments received; to this same end they offer him the masses that they can hear, they do some alms to the poor little ones, and they ask them that they pray for the soul of the deceased.

Blessed are they who so use mercy with the deceased, for they certainly will obtain mercy. This is what they should do, and not other vain traditions that some observe, that instead of practicing these works of Christian mercy and charity, even omit their obligations.

May the executors not forget to fulfill then the dispositions of the testament. May we all fulfill well our obligations, that God in payment will give us the grace in this world and in the other the glory. Amen.

Every Christian at least one time each month should read and accompany with his heart the following

ACT OF ACCEPTATION OF DEATH

I adore, my God, thy eternal Being; I put in thy hands what thou had given me, and that must cease by death in the instant that thou wilt decree. I accept from now this death with submission and spirit of humility, in union with the death that my Lord Jesus Christ suffered, and I hope that with this acceptation I will deserve thy mercy to go out happily from a step so terrible.

I desire, oh my God, to make for thee by my death a sacrifice of myself, yielding the due homage to the greatness of thy Being by the destruction of mine. I desire that my death may be a sacrifice of expiation, that thou accept, oh my God, to satisfy thy justice for so many offenses, and with this hope I accept joyfully all what death has of the most horrible for the senses and nature.

I consent, Oh my God, to the separation of my soul from my body in chastisement of what for my sins I have separated myself from Thee. I accept the deprivation of the use of my senses in satisfaction for the offenses that by them I have committed.

I accept Lord, that my body may be hidden in the earth and trodden over, to punish the pride with which I have ensured to make myself seen by creatures: I accept that they do not remember me anymore in punishment of the joy that I have had in them loving me: I accept the solitude and horror of the grave to repair my squandering and dangerous entertainment: I accept, finally, the reduction of my body to dust and ash and that it may be the fodder of worms, in punishment for the disordered love that I have had of it.

Oh dust! Oh worms! I receive you, I esteem you. And I see you as the instruments of the justice of my God to punish my arrogance and pride, which have made me rebellious to his precepts: May his interests come, repair the injuries that I have done to him, destroy this body of sin, this enemy of God, this member of iniquity: and make the power of the Creator to triumph over the weakness of his unworthy creature. I subject myself to everything, oh my God, as also to the sentence that thy divine justice wills to give to my soul on the moment of my death. Amen.

Jesus, lord God of goodness, Father of mercy! I present myself before Thee with a heart contrite, humbled, and confused, and I commend to thee my last hour and what after it awaits me.

When my feet losing their movement shall warn me that my race in this world is near its end, merciful Jesus, have compassion on me.

When my hands trembling and twisted now can't sustain the crucifix, and despite me I let it fall over my bed of pain, merciful Jesus, etc.

When my eyes glassy and contorted for the horror of imminent death fix their languished and dying glances on Thee, merciful Jesus, etc.

When my cold and convulsive lips pronounce for the last time thy adorable name, merciful Jesus, etc.

When my pale and purple face causes pity and terror to the onlookers, and my hair bathed in the sweat of death, standing on end on my head, will announce that my end is near, merciful Jesus, etc.

When my ears near to shut for ever to the conversations of men, will open to hear the irrevocable sentence, that will determine my lot for all eternity, merciful Jesus, etc.

When my imagination agitated by horrendous and frightful phantasms is submerged in mortal anguish, and my spirit perturbed by the fear of thy justice at remembering my iniquities will fight against the infernal enemy that wants to take from me the hope in thy mercies and precipitate me in the horrors of despair, merciful Jesus, etc.

When my heart weak and oppressed by the pain of the sickness will be overcome by the fear of death, fatigued and exhausted by the forces it will have made against the enemies of my salvation, merciful Jesus, etc.

When I will shed my last tears, symptoms of my destruction, receive them, Lord, as a sacrifice of expiation so that I may die as a victim of penance and in that terrible moment, merciful Jesus, etc.

When my relatives and friends together around me tremble at the sight of my situation and invoke thee for me, merciful Jesus, etc.

When the use of my senses lost, the whole world disappears from my sight and I will weep among the anguishes of my last agony and the eagerness of death, merciful Jesus, etc.

When the last sighs of my heart push my soul that it leaves my body, accept them Lord, as sons of a holy impatience of going to Thee and then merciful Jesus, etc.

When my soul at the end of my lips will go out for ever from this world and will leave my body pale, cold, and without life, accept the destruction of it as a homage that it yields to thy divine Majesty and in that hour, merciful Jesus, etc.

Finally, when my soul appears before thee and will see for the first time the splendor of thy presence: deign to receive me in the bosom of thy Majesty, do not cast my soul from thy mercy so that I may sing eternally thy praises, and then now and always, merciful Jesus, etc.

By the merits and intercession of Mary most holy, mother and advocate of sinners who I hope will pray for me in the hour of my death, merciful Jesus, etc.

Jesus, Joseph, and Mary, I give thee my heart and my soul.

Jesus, Joseph, and Mary, protect my soul in my last agony.

Jesus, Joseph, and Mary, make my soul to rest in peace.

TO THE GREATER GLORY OF GOD

Barcelona 20 May 1850